

AN
EXPOSITION
OF THE DOMINICAL
EPISTLES AND GOSPELS
vsed in our English Liturgie
throughout the whole yeere.

TOGETHER WITH A REA-
SON WHY THE CHVRCH
did chuse the same.

By IOHN BOYS, Doctor
of Diuinitie.

The Spring-part from the first in Lent to
Whitsunday.

Augustin. de Trinitate, lib. 4. cap. 6.

Contra rationem nemo sobrius,
Contra scripturas nemo Christianus,
Contra ecclesiam nemo pacificus senserit.



AT LONDON
Imprinted by FELIX KYNGSTON, for
William Aspley. 1610.

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AN
EXPOSITION
OF THE DOMINICAL
EPISTLES AND GOSPELS

As in our English Liturgy

being used in the Church

TOGETHER WITH A REAS-
ON WHY THE CHURCH

did change it

By John Boys, Doctor
of Divinity

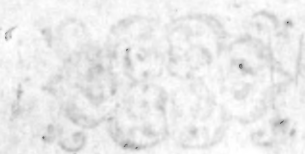
The first part from the first in Latin to
Whit Sunday

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Contra scriptum in the Church

Contra scriptum in the Church



AT LONDON

Printed by Felix Kingston, for

William Bayly. 1610.



TO THE RIGHT
REVEREND AND

WORTHILY HONORED FA-

ther in God, WILLIAM BARLOVV,

Lord Bishop of Lincolne,

Grace and peace.

IT is Israels glory, that in
her present conflict with
Babel, our Preachers
haue foiled their *Par-*
sons, our *Abbots* their *Bi-*
shops, our Bishops their
Cardinals, our most meeke Prince their
most insulting and bull-bellowing Pope.
Saul hath slaine his thousand, and David his
ten thousand. In this holy warre though I
haue not marched as *Jehu* furiously, yet
(by Gods assistance who taught my fin-
gers to fight) I haue passed many pikes,
and giuen a few blowes freely. With what

The Epistle Dedicatorie.

successesse I cannot say, for let not him that girdeth his harnesse boast himselfe, as hee that putteth it off. And yet the gracious fauours of mine honorable Chief the Lord Archbishop of *Canturbury*, concurring with your Lordships helpfull directions, and hopefull encouragements, as Drums and Trumpets inciting me to proceed, make me say with *S. Paul*, *I forget that which is behind, and endeuour my self vnto that which is before.* The Lord of hosts euer blesse your, and mine, and all their handie work who fight his battels in sinceritie; that whē these warres are ended, and the Church militant made triumphant, hauing fought a good fight we may be more then Conquerors, eternally rewarded with an immortall crowne of glorie through the victorie of our great Captaine Christ Iesus, to whose blessed protection I commit your Lordship, euer resting.

Your Lordships truly affected in
all Christian loue and dutie,

John Boys.



THE FIRST SVNDAY IN LENT.

The Epistle. 2. C O R. 6. I.

*We as helpers exhort you, that ye receiue not the grace
of God in vaine, &c.*

THE Lent-fast hath been of good credit, and is of great continuance: for although it was neuer commanded by God in precept, yet, as ^a Hierome and ^b Augustine thinke, commended by Christ in paterne; whose iudgement I follow so farre as our Church, intimating in the Collect for this day, that *Christ fasted fortie daies and fortie nights for our sakes*: as ^c Chrysostome, for our instruction; as ^d other, for our example; so farre foorth as that action of Christ is ^e imitable, considered as a morall, and not as a miracle.

I dare not say with ^f Ambrose (for the Papists haue ^g fathered this saying vpon him) *In totum non observare sacrilegum est, ex parte violare peccatū est*: yet for as much as ^h Protestant Diuines auow that some Lent in different degrees hath been generally kept in ⁱ all ages, I will say with ^k Augustine, that it is an insolent madnes to neglect that, which the whole Church observes.

It is true that *our whole life should be nothing else but a*
^l Lent to prepare our selues against the Sabbath of our death,
B and

^a Comment in
cap. 58. Isaie.

^b Epist. 119. cap.
15. for so D. Fulke
in Matth. 4. 2.

construeth him.

^c Apud Thom.
in Matth. 4.

^d See D^r. Feild
of the Church,
lib. 3. cap. 19.

^e Modo possibili.
Iansen. concord.
cap. 15.

^f Serm. 37.

^g Erasmus and
other hold those
sermons of Am-
brose counter-
feit.

^h D^r. Mortons.
appeale, lib. 2.
cap. 24. sect. 1.

ⁱ See D^r. Abbot
against Hill, pag.
379. 380. &c.

^j Bellarmin. de
bonis operibus
in particular.

lib. 2. cap. 14.

^k Epist. 118. c. 5.

*We keep Lent
for uniformitie
with other Chri-
stian Churches,
and conformitie
to our forefa-
thers.*

D^r. Abbot. ubi
supra, pag. 400.

^l Bernard ser. 3.
de ieiunio qua-
drages.

^m Relation of religion vsed in the west parts of the world: sec. 10 auowed by the most indidious author himselfe.

* 1. Sunday how he fasted & was tempted, 3. & 5. reuiled, 6. and at that weeke crucified and buried.

* Epist. Sunday 3. and 6.

^m Sanchez, con. 1 Dom. 1. quadrages.

and Easter of our resurrection: ^m but seeing the corruption of our daies, and wickednes of our natures is so much exorbitant, as that it is a hard matter to hold the common sort of men at all times within the lists of pietie, iustice and sobrietie, it is fit there should be one time at least in the yeere, and that of a reasonable continuance, for the recalling of them vnto some more staied courses and seuerer cogitations; and this time was chosen as fittest, in praier, fasting, and mourning to turne to the Lord; because that herein wee remember how Christ * suffered for our sin, which is the most preuailing motiue to make vs hate sinne, as also for that after this meditation of his sufferings and * conforming our selues vnto them, his ioyfull resurrection for our iustification immediatly presents it selfe vnto vs, in solemnitie whereof, all men vn-baptized were wont to be brought vnto the sacred font; and al baptized of yeeres and discretion approched with great deuotion vnto the Lords holie table: See Bellarm. *de bonis operibus in partic. lib. 2. cap. 16. and Doctor Field of the Church, lib. 3. cap. 19. pag. 105.*

And lest wee should want directions herein, it is ordered by the Church at the beginning of Lent aptly, that Paul in the *Epistle* should teach vs how to fast by lesson, and Christ in the *Gospel* how to fast by example, being not only *vox clamans*, as Iohn Baptist, a crying voyce, but ^m *verbum operans*, a working word in the wilderness.

Saint

S. Pauls
advice
cōcerns
the

People, that they receiue
not the grace of God in
vaine: pressed by text
out of Esay:

First propounded, I
haue heard thee in a
time accepted, &c.

Then applied; Be-
hold now is that ac-
cepted time, &c.

Pastors, in
their

Calling, vers. 1. *Symplicius*, helpers, or
workers together.

Cariage

Generally, vers. 3. *Let vs
giue none occasion of eni,*
*that in our office be found
no fault.*

Particularly, verse 4. *In
much patience, &c.*

Not in vaine] S. Paul shewed in the words immediatly
before, that Christ, who knew no sinne, for vs was made
sinne, that we should be made the righteousness of God
in him; and therefore, *receiue not in vaine this great grace
of God*, ° that is, the Gospell reuealing this grace. Now
to receiue the Gospell in vaine, is, not to beleue it, or p so
to beleue, that wee bring not forth any fruite thereof
in our life, q but rather hide our talents in the ground; as
S. Hierome in one word: *In vanum gratiam Dei recipit,*
qui in nouo Testamento non nouus est: Hee receiueth the
grace of God in vaine, who doth not become a new man
vnder the new Testament: for the grace of God that
bringeth saluation vnto all men appearing, teacheth vs
to deny vngodlines and worldly lusts, and that we should
liue soberly, and righteously, and godly in this present
world.

If thou spend good houres in ill actions, or great bles-
sings to bad purposes, assuredly thou art a traitor and
theefe, to God, who redeemed thee from the hands of all
thine enemies, and that with an inestimable price, for
this

° *Sacerius in
loc.*

p *Fide vacua o-
peribus fidei
Caietan. in loc.*

q *Ferus ser. 10.
Dom. 1. quadra-
ges.*

r *Com. in loc.*

s *2. Tim. 1. 11.*

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this end that thou shouldest obserue him, and serue none but him all the daies of thy life.

This exhortation is pressed heere by text out of Esay, chap. 49. vers. 8. *For he saith, that is, God the Father, I haue heard thee,* ^u that is, God the Sonne; *in a time accepted, and in the day of saluation,* ^x that is, in the fulnes of time, Galat. 4. 4. This then is a prophecie of Christ: God the Father heard God the Sonne for vs in an acceptable time: where note the sweete order of the blessed Spirit, first an *acceptable time*, then *the day of saluation*; insinuating that our saluation is altogether frō Gods free grace, by the merits and mediation of Christ, who died for our sinnes, and rose againe for our iustification.

Behold now is that accepted time] A sermon hath two principall parts, explication and application: our Apostle therefore doth not only propound, but apply this Scripture. *Now is the time; now is the day: ¶ relatiue ad Deum*, in respect of God, an accepted time; *relatiue ad homines*, in respect of men, a day of saluation.

All our time before the Gospell, was a darke night of ignorance, Rom. 13. 12. but since the light of the world, the Sunne of righteousness hath appeared in our Horizon, illuminating al such as sit in darknes, and in the shadow of death, a bright day of saluatiō is come: the ^z Gospell is the day, Christ is the light, faith is the eye, which apprehends this light; hee then that ^a sleepest still, and standeth not vp from the dead, receiues the grace of God in vaine. He that sleeps and openeth not faiths eye to behold the great light sent into the world, receiues it not at all; he that awaketh and openeth his eye, but ariseth not from the workes of darknes, and bed of sinne, receiue it in vaine. Walke therefore, saith ^b Christ, in the day, the ^c night commeth wherein no man can worke; now is the time, now is the day, neglect not this opportunitie; this is our day, the next is the Lords day, wherein he will iudge such as haue receiued his grace in vaine: for an ^d Angell of heauen hath sworne by him that liueth for

^e Erasmus annot. in loc.

^u Marlovat. ex Calvin. in loc.

^x Aquin. in loc.

^y Caietan. in loc.

^z Luther. postil. maior. epist.

Dom. 1. Aduent.

^a Ephes. 5. 14.

^b Iohn 11. 9.

^c Iohn 9. 4.

^d Apoēal. 10. 6.

The first Sunday in Lent.

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for euermore, *that time should be no more*; ^e that is, after this acceptable time, no more time for repentance, no moe daies of saluation. Hee that refuseth here to take good counsell cheap, shall hereafter buy repentance too deare: the water what way it gets a vent, that way the streame will make a current: the tree falleth as it groweth, and so *qualis vita, finis ita*: Men die for the most part as they liue. Learne then in growing to sway right, looke to Ierusalem aboue, that you may fall right. As this world shall leaue you, the next shall finde you. Foure good mothers haue foure bad daughters; Truth hath hatred, Familiaritie contempt, Prosperitie pride, Securitie perill: awake from sleepe, it is now day, work your ^f saluation in feare and trembling, ^g while it is called to day.

The rest of this Epistle concernes especially Pastors, intimating what they be for their calling, and what they should be for their cariage. They be for their calling *helpers*, or workers together, and that in respect

of { their ^h fellow Ministers.
the ⁱ people.
k God.

First, they must be coadiuant one to another, as ^l Peter and Iohn gaue to Paul and Barnabas the right hands of fellowship: they must ioyn together in the preaching of one Lord, one faith, one baptisme. For if diuision of tongues hindred the building of Babel, then diuision of hearts much more the building of Ierusalem. Homebred dissensions in a Church are *amicorum dispendia, hostium compendia*; a Lent to friends, a Christmas to foes. O ^m pray for the peace of Ierusalem, that it may be at vnitie within it selfe; peace within her walles, and plenteousnes within her palaces. ⁿ If her children, as the twins of Rebecca, struggle within her, it cannot bee but with great paine and more grieve. The Kings daughter is all glorious within, her clothing is of wrought gold, and needle worke, wrought about with diuers colours; and ^o so there is in the Church one faith, and varietie of

B 3

Ceremonies;

^a Ferus ubi supra.

^g Philip. 2. 12.

^h Heb. 3. 13.

^h Bullinger apud Marlorat in loc.

ⁱ Theophylact. in loc.

^k Caietan. in loc.

^l Galat. 2. 9.

^m Psal. 122.

ⁿ Chrysostome.

^o Augustin. in Psal. 44.

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^p *Idem* epist. 86.

^q 1. Cor. 4. 15.

^r 1. Thes. 2. 7.

^r 1. Cor. 3. 2.

^r Ephes. 4. 13.

^r 1. Tim. 6. 17.

^x Hieron. in loc.

^y Aquin. in loc.

^z Gorran. in loc.

^a Epist. to Philemon, vers. 19.

^b 1. Cor. 3. 9.

^c Esay 40. 13.

Ceremonies; an vnitie for doctrine, but not alwaies in rites an vniformitie: P now these diuers colours in the same garment may not beget a contentious opposition in the members of one bodie: wee may not diuide this coate without seame, but so *worke together*, as that wee may keepe the vnitie of the Spirit in the bond of peace.

Secondly, Preachers are helpers of the people, being their ghostly fathers to beget them in Christ. As our Apostle told the ^q Corinthians: *In Christ Iesus I haue begotten you through the Gospell.* And as it were mothers to bring them vnto the life of grace: Galat. 4. 19. *My little children, of whom I trauell in birth againe, till Christ be formed in you.* And after the people be spiritually borne, the Ministers are ^r nurses and tutors vnto them, exhorting them, as *Paul* here, that they *receiue not the grace of God in vaine.* They feed the sometime with ^r milke, sometime with strong meate, till they be of ^r full growth in Christ. In affliction, as *Simon*, helping to beare their crosses; in prosperitie, like *Timothy*,^u charging them not to be high minded, and that they trust not in vncertaine riches, but in the liuing Lord. In a word, good Preachers are helpers of their hearers,

In $\begin{cases} x \text{ preaching.} \\ y \text{ practise.} \\ z \text{ prayer.} \end{cases}$

Our fruitfull preaching is a great helpe, our holy practise greater, our holy prayer (as *Gorran* obserues) is the greatest of all: therefore your debt and dutie to spirituall Pastors is such, as that ^a *Paul* told *Philemon*, *thou owest vnto me euen thine owne selfe.*

Thirdly, Preachers are helpers in respect of God, ^b *Θεοῦ συνεργοί*, labourers together with God, helping, not as efficient, but as instrumentall causes, as *Paul* construeth himselfe: *Neither is he that planteth any thing, neither he that watereth, but God that giveth increase.* They doe not administer helpe to God, ^c for who can instruct his spirit? but God workes in them as in his agents and ambassadours.

douers. ^d Ambrose calls them *actores Dei*. So Saint Gregories saying is true; The good which a man doth, is both the worke of man, and the worke of God. See before *Epist. Dom. 3. Advent.* It is then our ^e part first to preach, and then to presse the Gospell as the factors of God, that his grace be not receined in vaine.

Let vs giue none occasion of euill] It is an indelible blot to Doctor Shaw, the ^f Preacher and Proctor at Pauls Crosse for King Richard the third, that he was ^g reputed a man of greater fame then learning, and of greater learning then honestie. Good Preachers are ^h *lux mundi*, the light of the world; bad, *tenebra mundi*, saith ⁱ Bernard, fogs and mists, which keepe the people from seeing the light of the Gospell, and receiuing the grace of God. If there were no more scandalous Ministers in all England but one, yet it were too many by one. ^k *Monstrosares est sedes prima, vita ima, lingua magniloqua & manus otiosa, sermo multus & fructus nullus, &c.* ^l *Habet enim vt obedienter audiat quantacumq; granditate dictionis maius pondus vita docentis*: In current coyne there must be good mettall, the right stamp, and the iust weight; if we preach well and liue ill, our mettall is good, but our stampe bad; if we liue well and preach ill, our stampe is good, but our mettall bad; if wee both preach and liue well, our penie then is good siluer: and therefore *let vs giue none occasion of euill, that in our office be found no fault, but in all things let vs behaue our selues as the Ministers of God, exhorting and helping the people that they receine not the grace of God in vaine.*

In much patience] ^m Not in little but in much, as Caietan vpon the place, *longa & magna*; the Miter becomes Aaron, not a siniter; hee must fight with ⁿ beasts, euen with ^o rauening wolues in sheepes clothing, with Diuels vnder the names of Saints; he must deale with ^p vnreasonable men, euer readie to cauill at whatsoeuer he doth or saith: and therefore little patience will be to little purpose, much is happily not enough.

^d Comment. in 1. Tim. 3.

^e Calvin. apud Marlorat. n. loc.

^f Polydor. Anglican. hist. lib. 25

^g Sir Thomas Moore in Ric. 3.

^h Matth. 5. 14.

ⁱ Ser. 66. super Cantica.

^k Bernard. de considerat. lib. 2.

^l Augustin. de doctrin. Christian. lib. 4. c. 27.

^m Theophylact. in loc.

ⁿ 1. Cor. 15. 32.

^o Matth. 7. 15.

^p 2. Thess. 3. 2.

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^q Geneva.
^r Vulgar Latin.

^t Luther, in loc.

^u 1. King. 18. 17.

^v Act. 19. 27.

^w Iohn 19. 12.

^x Act. 17. 6.

^y D. Andrews
con. ad conuo-
cat. anno 1592.

^z Iesuit. cat. lib.
3. cap. 11.

^a Watson. Quod-
libet. 1. art. 1.

^b See relation of
religion used in
the west parts of
the world, sect. 28

^c Trauels of
Englishmen in-
to farre coun-
tries, pag. 15.

^d Sparing dis-
course, pag. 7. 8.

^e Quodlibet. 3.
art. 2.

^f Ibid. art. 10.

^g Quodlibet. 4.
art. 2.

In stripes] Or, as other translations, in *q* tumults and *r* seditions. As patient, not as an agent; for he that must haue much patience, may not be turbulent in a State, but submit himselfe to the gouernment of higher powers. A Diuine must be in *stripes* as in *stripes*, in *necessities*, in *anguishes*, in *prisonments*; *qua nulli inferre, verum ab alijs ferre conuenit*, in all which he must beare, not beate. Or in strife, that is, accused of strife wrongfully. So King *Ahab* said, *Eliab* troubled Israel; and *Demetrius*, that *Paul* was a dangerous man vnto the Common-wealth of Ephesus; and the *x* Iewes, that Christ had spoken against Cæsar, and that his followers had *y* subuerted the state of the world: It is euery Christians liuerie, which once the renowned *Elizabeth* in her poesie; *Much suspected by me, nothing proued can be.*

The Iesuites are quite contrarie to this example; not accused only, but also conuicted of treasonable plots and practises, actors in strife, not martyrs in tumults, but murderers; as *z* one of our side wittily, *Flagella reipublicæ, flabella seditionis*; as one of *a* their side bitterly, their pulpits are drummes and trumpets, incensing Princes one against another. All their confessions are as instructions, or rather destructions to teach rebellion, as their old friend in his *b* *Quodlibetical* discourse: *The reading of the Iesuits to the English youths in the Seminaries abroad, was the stroke of flintie heads on steellie hearts, that gaue fire to the seditious match, which hath well nigh set all Christendome on flame.* They vaunt indeed, *c* that the Church is the soule of the world; the Clergie of the Church; and they of the Clergie: but as *d* traouellers, of *Constantinople*, that it is a citie in a wood, or a wood in a citie; so the Iesuit is a *e* statizing Priest, a *Court-rabbi*, more cunning in *Aretine*, *Lucian*, *Machianel*, then in his Breuiaries and Bible, not in *f* commission from God or the Church, but of *g* Belials brood, a vicar of *h* hell. This and more then this our aduersaries say; this or as much as this our selues see: for all Iesuits being enthralled vnto their generals, and all generals

rals vnto the Pope, they must as hands and feete worke and walke, as that their head shall deuise, being aboute all other in strifes actiue, not as *Paul* here, passiue.

In labours] Euery Christian should haue a sweating brow, or a working braine: *S. Paul* had both, and the popish Monks for the most part haue neither. In old time none were cloistered but such as would labour, *non tam propter victus necessitatem, quam propter animæ salutem*, as *S. Hierome* doth report; not so much for their bodilie reliefe, as their soules health. In latter ages, as *k Erasmus* obserued, *Monkes are more then men at their meate, lesse then women at their worke; regulares gulares*, as another pretilie. The pampering of themselves, and staruing of many parishes impropriate belonging to their charge, makes me remember how a¹ fat-man in Rome riding alwaies vpon a very leane horse, being asked vpon a time the reason thereof, answered readily, that hee fed himselfe, but trusted other to feede his horse. As *m Vespasian* said, *Oportet imperatorem stantem mori*: so reuerendⁿ *Iewel*; *Oportet episcopum concionantem mori*: It is as fit for a priest to die studying, as for a prince to die standing.

As • *Christ* said of his yoke, that it was an easie yoke, yet a yoke; and as *P Ambrose* of mariage, that it is a sweet bond, yet a bond; so to be a Clergie man, is a worthie worke, saith our 9 Apostle, yet a worke, *non puluinaris sed pulueris*, as the next word of the text intimates, *In watchings*] Our Sauours speech vnto *Peter* and the rest of his Apostles; *Henceforth sleep and take your rest*, is no grace *ad dormiendum* (as *f Interpreters* obserue) but a plaine Ironie. For if *c* all ought to watch, much more *u* watchmen; whereas therefore *S. Luke* records in the second chapter of his Gospell, how shepheards abiding in the field, kept watch by night, because of their flocke, *x Bernard* applieth it vnto the spirituall Pastor: *Hæc mea sunt, mihi apponuntur, mihi proponuntur imitanda*: This was written for our instruction and example.

ⁱ *Epist. ad Rasticum* tom. 1. fol. 46.

^k *In Colloq. Franciscan.*

¹ *Aulus Gellius lib. 4. cap. 20.*

^m *Xiphilin. in vita Vespasian.*

ⁿ *D. Humfred. in vita Iewel.*

^o *Matth. 11. 30*

^p *Exhort. ad virgines.*

^q *1. Tim. 3. 1.*

^r *Matth. 26. 45.*

^t *Theophylact. Erasmus, Calvin. in Matth. ubi supra.*

^u *Mark. 13. 37.*

^v *Ezech. 3. 17.*

^x *Serm. 3. in natal. Dom.*

1 Mantuan. ec-
log. 1.

1 *Ne si forte sopor nos occupet, villa ferarum
Saviat in pecudes--*

If death and sleepe bee most like; sleepe nothing else but a short death, and death a long sleepe, then the more we sleepe, the lesse we liue.

2 Perkins refor-
med Catholike,
Tit. Fasting.

In fasting 2 Protestant Diuines } Morall.
allow three sorts of fasting : } Ciuill.
} Religious.

a See S. Ambrose
de Elia, cap. 16.
b Hieron. epist.
Marcel. Tom. 1.
fol. 116.

The first is a practise of temperance, when as in eating and drinking our appetite doth not exceed moderation; and this Lent euery Christian in the whole course of his life must obserue; for the cup kils more then the canon; an^a intemperate gulligut can neither liue long nor well; whereas abstinent^b *Asella*, who made fasts her feasts, *inediam habens pro refectione*, liued all her life *sana corpore, sanior anima*.

c Church hom. of
Fasting, part. 2.

The second is, when vpon some particular and politike considerations men abstaine from certaine meates, as in our Common-wealth obseruing of fish-daies and Lent to^c preserue the breede of cattell, and to maintaine the calling of Fisher-men. And yet our Lent is not meere cyuill, but in part religious, as it is apparent in the Collect for this day: *Giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions in righteousness and true holinesse, &c.* as^d Paul, Doth God take care for oxen? So I; Doth the Church take care for the liues of beasts, and not for the soules of men?

d 1. Cor. 9. 9.

e Ecclesiast. po-
lic. lib. 3. 5. 72.

The third kind then is, when the duties of religion, as prayer and humiliation are practised in our fasting: for, as learned^e *Hooker* iudiciously, much hurt hath growne to the Church of God through a false conceit, that fasting stands in no stead for any spirituall respect, but only to take downe the wildnes of flesh and franknes of nature: for hereupon the world doth now blush to fast, supposing that men while they fast, doe rather bewray a disease then exercise a vertue; so that the speech of^f *Da-*

f Psal. 69. 10.

uid

mid may bee truly the voice of the Church in obseruing daies of fast: *I wept and chastened my selfe with fasting, and that was turned to my reproofe.*

Fasting is a matter indifferent in it selfe, but it taketh denomination from the end and vse thereof. If wee fast as the ^h couetous to spare cost, or as hypocrites to bee ⁱ seene of men, or as the ^k Papists, out of an opinion of merit to satisfie for our sinnes, and hereby to gaine heauen, our fasting is bad: but if we fast for good ends, it is commendable to vse some, yea much fasting, as *Paul* here.

Now the Scripture sets downe three principal vses of fasting, as ¹ our Diuines obserue:

1. To chastise the flesh, that it be not too wanton: 1. Cor. 9. 27. See Epist. Septuages. Sunday. *Lasciuientem adolescentulârum carnem crebris & duplicatis ieiunijs frangebatur; malens eis stomachum dolere quam mentem. Hieron. in epitaphio Paula.*
2. That the spirit may be more feruent in prayer; and so the blessed Apostles fasted and prayed: Act. 13.
3. To professe our guiltinesse and humiliation vnto God for our sins, as Nineue: *Jonas 3.*

As *Abraham* said of *Hagar* vnto *Sara*, Gen. 16. 6. *Behold she is in thine hands, doe with her as it pleaseth thee:* so if thou be regenerate, thou hast thy bodie committed to thy discretion to chastise by priuate fasting as thou wilt, and by publike according to the lawes of the Church wherein thou liuest, alway remembering the lesson of ^m *Hierome*, that the perfection and honour of a religious fast consists not in abstaining from meate, but in fasting from mischiefe. If the wezand hath offended only, then it is enough that it fast; but if all the members haue surfetted in sinne, good reason (as ⁿ *Bernard* excellently) that all should keep a Lent; that the wanton eye should obserue

^z Church hom. of Fasting, pars. 1.

^h Bonauent. diet. fol. cap. 15.

ⁱ Matth. 6. 16.

^k Bellarm. de bonis operibus, lib. 2. cap. 11. Bonauent. 2 bi supra:

& Bernard. in Cant. ser. 66. Abstinencia mea satisfactio pro peccatis.

¹ Church of Eng. ubi sup. Calvin.

Instit. lib. 4. cap.

12. §. 15. Melanct.

Brent.

Chem. ubi Bellar.

2 bi supra.

^m Epist. ad Celant. Tom. 1. fol.

113. & Chrysost.

honor ieiunij,

vite emendatio,

&c.

ⁿ Ser. 3. de quadages.

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obserue Lent in abstaining from seeing of vanitie; that the curious itching eare should obserue Lent in fasting from idle rumours and vsauourie talke; that the glib tongue should obserue Lent in refraining from euil speaking; especially that the polluted soule should obserue Lent in denying her owne will, and doing Gods will.

• Ambros. ser. 33

• *Quid enim prodest ieiunare visceribus, & luxuriare venatibus; abstinere cibis, errare peccatis; castigare corpus inedia, mentem exercere nequitia; vinum forte non bibere, & ebrium cogitatione malignitatis incedere?*

P Com. in loc.

q Apud Fulg. in loc.

In purenesse] The Rhemists here reade chastitie, grounding vpon this text their impure Celibate. But P Ambrose construeth it of the Gospels puritie so well as of the bodies chastitie. q Theodoret interprets it contempt of riches; Oecumenius, modestie; Chrysostome, reiecting of gifts, and preaching the Gospell freely. So that it chargeth not Clergy-men to be without wiues, except they haue the gift of continencie, and will vse it to Gods glorie.

• Lib. de temperantia, quest. 2. de luxuria. Hæreticum non est credere simplicem fornicationem non esse peccatum.

• B. Jewel defence of Apologie, pag. 357.

The Papists haue so doted on their priests single life, that r Martinus de magistris, one of their owne schoole, deliuered impudently, that single fornication is no sinne. Bishop Iewel being challenged for this as a falsarie, further auowed it out of their owne Doctor Alphonsus de Castro. See defence of his Apologie, part. 4. cap. 1. diuision 1.

• Cardinal Campegius, Albertus Pighius, and other of that vncleane generation haue taught, that it is an honest thing for a priest to be entangled with many concubines in secret, then openly to be ioyned in mariage with one wife: for he may not keepe one benefice with one wife, but he may haue two benefices and three whores, as their owne Cornelius Agrippa, de vanitat. scient. cap. 64.

• Com. in 1. Tit.

Their learned Bishop • Espenceus affirms, that the Romish Officials haue taken a yeerely pension for licencing the priests their concubines, exacting a payment of continent persons also, because, say they, they may haue them

them if they list. In their ^u Canons, adulterie is reckoned among the petie sinnes, and so little punished in Clergie-men, as that a Bishop need not ^x deprive them, and a lay-man may not ^y accule them for incontinnencie: for as *Petrus Rauennas* vpon the *Decretals*, Albeit handling and kissing in lay-persons are the beginnings often of incontinent behauour; yet in Priests it is farre otherwise, for a Priest is presumed to doe these things of charitie and good zeale, so that if a clergie-man embrace a woman, a lay-man, saith the ^z Glosse, must iudge of it thus, that he doth it onely with an intent to blesse her: and thus, as ^a *Augustine* in the like case, *Clamor Sodomorum & Gomorrhaorum multiplicatus est*: The crie of Sodome and Gomorrha is multiplied, in that those vices are not only vnpunished, but also openly vsed, and as it were by law authorized.

^b *Franciscus Turrianus*, a Iesuite of great note, commends a single life so much, as to thinke it essentiall vnto Priesthood, euen by the word of God, and that it is *no more lawfull for any person to permit the Clergie to marrie, then to licence a man to steale*. But their old ^c *Gratian*, and ^d *Aquin*, their now flourishing ^e Cardinall, and their last ^f Councell affirme the contrarie, concluding that this vow of chastitie is annexed vnto the order of Priesthood only by the positieue law of the Church, and that, as their schoolman ^g *Ioannes Scotus* auoweth, is alterable. And indeed many learned Papists examining the sower fruits of this accursed plant, haue thought it most fit that it should be changed. I will not cite satyricall Poets, as *Mantuan*, *Petrarcha*, *Boccace*, who may be said happily to write from the spirit of bitternes; but their grauest authors inueying against this abomination, euen from the bitternes of spirit.

Abbat ^h *Panormitane* their great Canonist, saith, *I beleeue it were a good law, and for the safety of soules, that such as cannot liue chaste, may contract matrimonie; for the Church herein ought to doe as the skilfull Physitian, if he see*
by

^a Extra. de iudicijs, c. 4. § de adulterijs.

^z Gloss. super Oihon. constitut. de concubinis clericorum remouendis licet ad profugandū. & Panormitan. de cohabitatio- ne clericorum & mulierum. si autem.

^y Distinct. 81. Maximian. in glossa.

^x See Iewel vbi sup. pag. 360.

^a Enchirid. ad Laurent. cap. 80.

^b Cassander. consult. art. 23.

^c Causa 26.

^d 22^a. quest. 88. art. 11.

^e Bellarm. lib. 1. de clericis, c. 19.

^f Con Trident. sess. 24.

^g In 4 sent. dist. 36. quest. 1.

^h Extra. de clericis coniugatis, cap. cum olim.

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ⁱ De rerum in-
uent. lib. 5. cap. 4.

^k See their let-
ters annexed to
his consultation.

^l Consult. art. 23.

^m De modo ce-
lebrandi conci-
lium, tit. 46. ci-
ted by B. Iewel,

ubi supra, p. 190
ⁿ De traditioni-
bus, part. 3. con-
siderat. de voto
continent. art. 4.

^o De continen-
tia, lib. 3. cap. 4.
pag. 242.

^p Magdeburg.
cent. 6. col. 686.

^q De vil. tat.
condition. bu-
mana, lib. 2. c. 22

^r Platin. in vita
Py 2.

by good experience that his medicine doth rather hurt, then helpe, taketh it cleane away.

ⁱ Polydor Virgil, an author among the of good esteeme; No crime euer brought either more shame to Priesthood, or more hindrance to religion, or more grieve to the godly, then the life of single priests.

Georgius Cassander, honoured of the Romane Empe-
rours ^k Ferdinand and Maximilian for the most choice
Diuine of that age: ^l The Bishops of later times haue much
offended in executing the rigorous law of single life; for it is
a snare vnto the soules of many yong novices, and hath occa-
sioned most abominable scandals in the Church.

^m Darandus, an accurate schoolman; It were good that
in a Councell Priests marriage were set at libertie, for hither-
to it hath been in vaine to force them vnto chastitie.

ⁿ Martinus Peresius a popish Bishop: Considering ma-
ny men of filthie mindes are crept into the Church, it is ne-
cessarie that the law of single life should be released vterly,
that the holy name of Priesthood be no more blasphemed of
carnall and carelesse men.

^o Espencaus: It may be said almost of Rome Christian, as
it was of Rome heathen, Urbs est iam tota lupanar: All the
whole citie is a very stewes.

Pope Gregorie the great, vpon an horrible spectacle in
a fish-pond, as the spaune of constrained single life, did,
for feare of moe murthers, abrogate such ecclesiasticall
restraints; as Huldericus Bishop of Augusta reports in
an Epistle to Pope Nicolas the first.

Pope Innocentius the third ^q wrote this of the Masse-
priests in his age: *Manè filium virginis offerunt in choro,*
sed nocte filium veneris agitant in thoro.

Pope ^r Pius the second, vpon the like corruptions, o-
penly protested, that he saw many causes why wines should be
taken away from Priests at the first; but now hee saw many
moe and more waightie reasons why they should be restored
vnto them againe.

The Cardinall of Cremona, being the Popes Legate
sent

sent from Rome to London especially for this end, to remoue married clergy-men from their Cures; after he had made a long speech in disgrace of honourable marriage, was found the same night cōmitting follie with a whore; *res apertissima negari non potuit, celari non deuit*, as Henrie Huntingdon in his ^f historie.

Pope ^e Sergius the third kept Marozia Earle Guido his wife, and got of her another Pope Iohn the twelfth; and Iohn the ^u eleuenth did mortifie his flesh with keeping his minion Theodora, and ^x Hildebrand with Matilda the Countesse, who forsooth was called S. Peters daughter.

Alexander the sixth bestowed a Cardinalship to continue the loue of ^y Iulia Farnesia, and made bold with his owne daughter Lucretia; and ^z Paul the third with his owne sister Iulia. But why speake we thus much of their adulterie, fornication, incest? It is Sodomie that is Rome. ^a Diana, Rome is a ^b Cluniuersitie.

Roma quid est? quod te docuit praposterus ordo.

quid docuit? inngas versa elementa, scies.

Roma amor est. amor? qualis? praposterus: unde hoc?

Roma mares; noli dicere plura, scio.

Iohn Casa Archbishop of Beneuentum the Popes Legat at Venice, wrote in commendation of that abominable filthines; ^c *Et quod ne fando quidem audiri debeat, eloquentiâ sceleratâ commendauit.* It is written of ^d Tiberius Emperour of Rome, that hee preferred highly ^e Novellus Tricongius and made him Proconsul, for that hee was able to drinke three pottles of wine together with one breath; and so the Popes haue ^e promoted some to Cardinalships (and a Cardinall is a Kings fellow) for doing them secret seruice, wherein was lesse honor and honestie.

Thus (as you see) there is great difference betweene popish chastitie and Pauls puritie: for hee saith expresly, ^f *Mariage is honourable among all men; and that g it is better to marrie then to burne*: but these men, as ^h Epiphanius of the like, reiect mariage, yet cease not from lust.

Holcote

^f Lib. 7. edit. Londin. fol. 219. & Polydor. Virgil. in vita Hen. 2. circa finem.

^e Luithprand. lib. 3. cap. 12.

^a Baleus ex Auentin. annal. Boiorum, lib. 4.

^z Idem in Greg. 7. ex Lamberto Hisfuedensi.

^y Sleidan. com. lib. 21.

^z Idem ibidem.

^a Baleus in Iulio 3.

^b Philip Mornix.

^c Iewel. in Apolog.

^d Sueton. in vita Tiberij.

^e Vlac. epist. Alciat. prefix. bist. Paul. Iouij, & Iouium in vita Clem. 7. & Onuphrium in Iul. 3.

^f Heb. 13. 4.

^g 1. Cor. 7. 9.

^h Heref. 61.

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¹ *Leet. 182. super lib. Sapient. cited by Jewel, defence of Apolog. pap. 188.*

^k *Aquin. in loc.*

¹ *Ouid. de remedio amoris, lib. 1*

^m *De vilitat. condition. human. lib. 2. c. 22.*

ⁿ *Luther. & Gorran. in loc.*

^o *Aristot.*

^p *Psal. 22. 21.*

ⁱ *Holcote* applieth that of *Iob* vnto them, *He hath not found stedfastnes in his Angels.* The spirits of our time by their couetousnesse are angels of the pit of hell, and by their incontinenzie like the spirits called *Incubi*, the priests of *Priapus* or *Beelphegor*; and so the Papists in their celibate mend their manners as the Diuell his dames leg, for whereas hee should haue set it right, hee burst it quite asunder.

It is said, *Exod. 37. 23.* that the snuffers of the Temple were of pure gold: hereby signifying that they should be pure, who correct other. A Pastor then must be pure, though not a Puritan; holy, not hollow; no boaster of puritie, but a true follower of vertue. Marke the words order here, ^k *labour* and *fasting* goe before, *chastitie* followeth after. It was fulnes of bread and abundance of idlenes that occasioned Sodome to sinne: *Ezech. 16. 49.* but labour, and then, as the Poet truly, *periere cupidinis arcus*, in the words of holy Scripture, Satans fierie darts shall not hit thee. *Venus in vinis, ignis in igne*, quoth the ¹ Master of that art. But fast, and thou shalt starue thy raging enemy, *nunquam fugatur nisi cum fugitur, nunquam mactatur nisi cum maceratur*, as ^m *Innocentius* sweetly.

Knowledge ⁿ That is, discretion and wisedome, called by the ^o Philosopher, *σοφία τῆς ψυχῆς*, as it were the soules eye: for as the Vnicorne doth more good with one horne then other beasts with two; so the discreet Pastor endued with a few gifts edifieth his people better, then vnwise Teachers adorned with many: which occasioned one to say, that yong Lawyers, old Physitians, and midling Diuines are best; an old Preacher cannot teach so painfully, and the yong not so profitably, but the midling may doe both, as hauing the yong mans erection of spirit, and the old mans direction of zeale.

An Vnicornes horne being in a skilfull mans hand is very pretious and helpfull, but when it is in the beasts head often hurtfull; and therefore ^p *Dauid* prayed hee might be deliuered from the hornes of Vnicornes. In like manner,

manner, albeit zeale residing in a wise man bee neuer so commendable, yet placed in a beasts head, in a mans heart & like horse and mule without vnderstanding, is no better then madnes and furie. S. ^r Paul said of the superstitious Iewes, *I beare them record, that they haue the zeale of God, but not according to knowledge.* Zeale without learning is starke blind, learning without discretion is purblind, like strong *Sampson* without his eyes, apt to doe little good, howsoeuer able to doe much mischiese.

As discretion is the soules eye, so the soule of vertue, being, as ^r *Aristotle* truly, *virtutum norma & forma*, the very guide to goodnesse, and mistris of all moralitie: which opinion ^r *Socrates* held so stiffly, that hee supposed euery vertue to be prudence; for prudence directs bountie what to giue, when to giue, where to giue: *ne liberalitas liberalitate pereat*, as ^r *Hierome* to *Paulinus*; it is prudence that directs fortitude with whom, and for what, and how to fight; and prudence directs vs ^r heere to diuide the word aright, that our preaching may be powerfull vnto saluation, and that our selues may shine like ^r lights in the midst of a crooked generation.

^r Other vnderstand by *knowledge* accurate skill in the Scriptures, insinuating that good Diuines ought to bee good text men, ^r endued with the wisdom of God, and not as the false teachers abounding with carnall and worldly wisdom. So that *Paul* in this one line doth ^b touch vpon the three theologicall vertues, Faith, Hope, Charitie: faith, in that wee must haue *knowledge* founded vpon the word of truth and power of God; hope, because we must haue *long suffering*; charitie, *kindnes* outwardly, *loue* unfained inwardly, both arising from the *holy Ghost* the Spirit of ^c truth and ^d loue.

By the armour of righteousness on the right hand, and on the left. ^e On the right hand, that wee be not puffed vp with prosperitie too high; on the left hand, that wee bee not pressed downe with aduersitie too low. Feare and hope are the ^f cloud and the fire to guide men thorow this

^r *Psal* 32. 10.

^r *Rom.* 10. 2.

^r *Ethic. lib. 6. c. 5*

^r *Apud Platonem in Menon. seu de virtute.*

^r *Tom. 1. fol. 104*

^r *Sacerius in loc.*

^r *Philip. 2. 15.*

^r *Ambrosius in loc.*

^r *Theophylact. in loc.*

^b *Aquin. in loc.*

^c *Iob. 25. 26.*

^d *1. Iohn 4. 16.*

^e *Theophylact. Caietan. Erasmus. Paraph. in loc.*

^f *Exod. 13. 21.*

^e Hieron. in vita
Ignat.

^h 1. Iob. 2. 16.

ⁱ Aquin. in loc.

^k 1. Cor. 4. 13.

^l Contentionis
cupidores quam
veritatis, ut ex
Cicer. Augustin.
lib. 1. contra
Crescon. cap. 12.
^m Lib. de obitu
Knox.

ⁿ Prov. 22. 1.

^o Fulgentius,
Mytholog. lib. 1.
famam lingu-
tes heredem.

^p Prov. 10. 7.

^q Psal. 112. 9.

this wildernesse vnto the promised land of Canaan. They be the two millstones which a man may not pledge, Deut. 24. 6. supporting hope is the nether millstone, depressing feare the vpper; betweene these two the Christian must be ground till (as ^e Ignatius speakes) hee bee made fine manchet for Gods owne mouth.

^h All that is in the world is pride of life, lust of the flesh, and lust of the eyes.

Pride of life ⁱ consists in } greatnes of estate.
fame for our deserts.

Concerning the greatnes of our qualitie, wee must passe *by honor on the right hand, and by dishonor on the left.* In honor not too proud, though ambassadours of God, and *helpers together* with him. In dishonor not dejected, howsoeuer accounted the ^k filth of the world. As for common fame conceiued of our well deseruing, we must passe on the right hand *by good report*, on the left *by euill report*, as *deceiners and yet true*, as *vnknowne and yet knowne*.

It was popular applause that inueagled *Arius* and *Nestorius*, and other learned heretikes, as being ^l more desirous to contend in seeking, then to be content in finding the truth. It is written of ^m *Iohn Knox* that lying vpon his death-bed, Satan assaulted him with this temptation, that he should merit eternall life for his faithfulness in the Ministerie. The Diuell is a most cunning wrastrer, if hee cannot crush a man to the ground with plaine strength, he will lift him vp that he may giue the greater fall. To be well spoken of, is a great ⁿ treasure while we liue, and a good ^o heire when we are dead, outliuing all our posteritie: for albeit the *Nimrods* of the world ioyned field to field, and call their lands after their owne name, dreaming of a perpetuities; yet one generation passeth, and another commeth, all their entailes are to little purpose: but the ^p memorial of the iust shal be blessed; his ^q righteousness endureth for euer, all generations (as the Virgin prophetically) shall account me happie: but an inge-
nuous

nuous minde must vse good report, not as a stirrop to insolencie, but as a spurre to vertue, that if it bee not so which is said, it may bee so, because it is said; *Ut si non est ita sicut dicitur, sit ita, quia dicitur.*

As for euill report, *Salomon* saith, oppression makes a wise man mad. The Prophet *Jeremie* being euery day mocked and had in derision for preaching Gods word, said, I will not make mention of him, nor speak any more in his name. We need therefore to put on *armour of righteousness*, vndaunted resolution and patience, saying with *Iob*, Though mine aduersarie shuld write a book against me, would not I take it vpon my shoulder, and binde it as a crowne to my head? As the wicked mans *glorie* is his shame, so the godly mans shame for doing good is his glorie. *Commit thou thy way to the Lord, and put thy trust in him, and hee shall bring it to passe, that thou shalt easily passe by good report and euill report.*

Lust of the flesh is in three things: { Long life.
Easfull health.
Iolly mirth.

For the first, *as dying, and behold we liue*: for the second, *as chastened, and yet not killed*: for the third, *as sorrowing, and yet alway merrie*: where note by the way that *Paul* saith, *as sorrowing, but are merrie*, ² signifying that temporall things haue but a resemblance of good, and euill, as being vncertaine & momentanie; but spiritual things exist truly, being permanent and certaine without any *fi- cut* or *tanquam*; he saith, *as deceiuers, as vnknowne, as dying, as chastened, as sorrowing, as hauing nothing*. But hee saith not as true, but *true*; not as knowne, but *knowne*; not as merrie, but *merrie*: for Christians are ² reputed on- ly deceiuers, vnknowne, sorrowing, but in veritie they be most true, most merrie, most rich, *as hauing nothing, and yet possessing all things.*

The lust of the eye is coueting of worldly wealth, in regard of our selues that we doe not beg, in regard of o- ther that wee may thriue; so wee, saith *Paul*, on the left

¹ Bernard. Clu-
niacensis.

¹ Ecclesiast. 7.9.

¹ Jerem. 20.8.9.

¹ Iob. 31.35.

² Philip. 3.19.

¹ Psal. 37.5.

² Aquin. in loc.

² Theophylact.
& Caietan. in
loc.

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^b Gorran. in loc.

^c Ephes. 3. 17.

^d Mark. 9. 23.

^e Marlorat. ex
Caluin. in loc.

^f Acts 4. 35.

^g Mark. 10. 30.

^h Hieron. epist.
ad Pammachiū,
Tom. 1. fol. 166.

hand in temporall things are poore, but on the right hand in ^b spirituall treasures enriching other, in inordinate desire crauing nothing, yet in content hauing all things; al things in Christ who ^c dwelleth in our hearts by faith, *Habent enim omnia qui habent habentem omnia*: For they must needs haue all, who thus enioy the Lord of all: as S. Hierome notably, *Credenti totus mundus diuitiarum est*: To him that beleeueth, all things are possible, saith ^d Christ: *Ergo*, possessed, saith Paul.

^e Other construe this of actuall possessing temporall goods, in that the primitiue Christians sold their lands, and laid downe the ^f price thereof at the Apostles feete, and so they possessed ^g houses and land in common, albeit nothing in proper; in that they possessed the possessours, all things were at their commaund. ^h *Apostoli quantum ad diuitias nihil, quantum ad voluntatem totum mundum pariter reliquerunt*. But the former exposition is fitter, only the man content is rich, and the couetous only poore: the good man hauing nothing is Lord of all things; on the contrarie, miserable wretches hauing all things, possesse nothing.

The Gospell. MATTH. 4. I.

Then was Iesus led away of the spirit into the wildernes to be tempted of the diuell, &c.

ⁱ Claudian.

^k Judges 9. 48.

^l Job 7. I.

A Good Captaine doth not only teach his souldiers how to fight by generall rules, but shew them also by particular and personall example: ⁱ *Tunc promptius ibunt, si dux sit socius*; as the Scripture, Going in and out before them, and saying with ^k *Abimelech, Whatsoeuer ye see me doe, make haste, and doe the like*.

The life of man is a ^l warfare vpon earth, and euery Christian is a professed souldier (as hee vowed in baptism) to fight against the world, the flesh and the diuell;

our

our grand Captaine therefore Christ being both *the*
m truth and the way, doth not only direct vs by preaching,
 as *y truth*; but also demonstrate by personall encounter
 as our leader and way, how to quell and conquer all our
 enemies, *ut cuius munimur auxilio, erudiremur exemplo*,
 the Captaine did fight that the souldier might *o learne*,
 that every Christian might sing and say with *p David*,
 Blessed bee the Lord my strength, which teacheth my
 hands to warre and my fingers to fight. And that *q* loo-
 king vnto Iesus the author and finisher of our faith, wee
 might not be wearied and faint in our minds. *r Ideo ten-*
tatus est Christus ne vinceretur a tentatore Christianus;
 our Generall did warre, that we might winne.

m Iohn 14.6.

*n Leo ser. 1. de
quadragos.*

*o Augustin. de
verbis Dom.*

ser. 41.

p Psal. 144. 1.

q Heb. 12. 1.

r Augustin. in

Psal. 90. part. 2.

Now the weapons vsed in this } Offensive, striking
 combat by Christ, are partly } other.
 } Defensive, guarding
 } himselfe.

The *s* sword of the Spirit, that is, the word of God, is
 his only weapon offensive; for as often as the tempter
 came nigh him, he strooke with it, *It is written, it is writ-*
ten, &c.

s Ephes. 6. 17.

His defensive weapons are principally
 three, *r* correspondent to the number of
 our three mortall enemies, the

World.

Flesh.

Diuell.

*r Acofta. con. 2.
Dom. 1. quadra-
ges.*

He did vse the wildernes against the temptations of
 the world, fasting against the temptations of the flesh,
 and prayer against the temptations of the Diuell.

In the whole
 Gospel 5. points
 are remarkable
 concerning our
 Sauours temp-
 tation, the

Time when, *Then.*

Place where, *The wildernes.*

Persons by whom, *Led by the spirit,
tempted of the diuell.*

Maner how; *The tēpter came to him, &c.*

Successe and euent what, *Then the Di-
uell leaueth him, and Angels ministred
vnto him, &c.*

^a Hilarius &
Theophylact in
loc. Ambros. ⁿ
Luc. 4 Jansen.
con. cap. 15.

^x Prosper. in
epigram.
⁷ 2 Cor. 7. 5.

^a Rupertus com.
in Apocalyp. lib.
7. pag. 423. &
424. & Vega.
Dom. 1. in qua-
drages.

^a Dietz in loc.

^b Luke 11. 21.

^c Iudith 11. 1.

Saint Matthew reports in the words immediatly before, that the time was after Christ had been baptized in Jordan, and the Spirit had descended vpon him, and a voyce from heauen had said, *This is my beloned Sonne in whom I am well pleased.* Here then as in a Crystall glasse wee may behold the condition of all Christians; ^a as soone as wee giue vp our names vnto Christ in baptisme, so soone as the Spirit shall descend vpon vs enlightening our vnderstanding, and reforming our affections; as soone as we begin to please God, wee displease Satan, instantly making him our enemy, roring and raging against our poore soule with all might and malice.

*Nunquam bella bonis, nunquam dissidia cessant,
& quocum certat, mens pia semper habet.*

As Paul when he came to Macedonia, so we, so soone as wee looke toward Ierusalem, and make conscience of sinne, shall be troubled on euery side, fightings without, and terrors within.

It is written, Apocal. 12. 4. that the great red Dragon stood before the woman, which was readie to be deliuered, that hee might deuoure her childe, when she had brought it forth. In a mysticall sense, this ^a woman is the Church, and this dragon is the Diuell, euermore readie to deuoure the penitent, all such as are new creatures in Christ, borne againe by baptisme and repentance. As the craftie theefe will not breake into an emptie house, but into some fat kitchen, or full barne, where hee may finde a good bootie; so Satan assaults them especiallie, who are rich in grace: for ^a as a dogge barks at strangers, and not at such as are domesticall; and as the fowler laieth his snare for birds that are wilde, not for his pigeons or partridges in his owne custodie: so when the Diuell as a ^b strong man armed keepeth his hold, the things hee possesseth are in peace; then as ^c Holofernes to Iudith, Feare not in thine heart, for I neuer hurt any that would serue Nabuchodonoxer the King of all the earth: in like manner hee saith; I neuer molest any that are content to

to serue me the prince of the world.

Discomfort not thy selfe then in any temptation, for it is a manifest argument, Satan hath no possession or part in thee, but that thou art the seruant and sonne of God; for whom God loues, assuredly the Diuell hates; as the one workes in mercie, the other workes in malice. Let not the prince of darknes be wiser in his kinde then the children of light: as he is craftie in obseruing his *Then*, and taking his time to tempt, so let vs be prudent in watching our hint to quell his suggestions; vndoubtedly the best time is to resist him at the first time, ^d *audacius insistit à tergo, quàm resistit in faciem*. If ye resist the diuell he will flee from you, saith S.^c Iames.

Est leo si fugias, si stas quasi musca recedit.

The readiest way to kill a serpent is to ^f breake his head; the ^g diuels head is cut off, if wee repell his first assault: for as *Dauid* slew *Goliath* by hitting him in the ^h forehead, so wee must gather stones out of Gods holie brooke, that is, his holie booke, and fling them at the diuels head. *It is written*, couetousnes is the roote of all euil, I will not therefore put my trust in vncertaine riches. *It is written*, that fornicatiō is not to be named among Saints, I will therefore possesse my vessell in honour and holines; auoid foule fiend, for *it is written*, that thou ⁱ goest about like a roring lion seeking whom thou maist deuoure.

The place where Christ was tempted is said here to be *the wildernes*; and that for sundrie reasons, as Interpreters obserue; ^k first in good correspondence to *Adā* ouercome by the tempter in paradise: for as the first *Adam* was conquered of the Serpent by gluttonie, pride, and auarice: by gluttonie, when he did eate the forbidden fruite; by pride, desiring to be as God; by couetousnes, in being discontent with his present estate: So the second *Adam* is assaulted here by the same Serpent, with the like temptations: With gluttonie, *If thou be the Sonne of God, command that these stones be made bread*: with pride, *The diuell setteth him on a pinnacle of the Temple*: with auarice,

^d Bernard. ep. 1.

^e Cap. 4. 7.

^f Gen. 3. 15.

^g Stella præfat. in Luc.

^h 1. Sam. 17. 49.

ⁱ 1. Pet. 5. 8.

^k Rupert. in loc. & Ambros. com. in Luc. lib. 4. c. 1.

He caried him vp to the top of an high mountain, and shewed him all the kingdomes of the world, and the glory of them, and said, All these will I giue thee, if thou wilt fall downe and worship me. But our Sauour comming into the world to gaine that which *Adam* lost, abounding with three contrarie vertues, Humility, Temperance, Contentation; ouercame the tempter, and that in open field, because the diuell had discomfited *Adam* in the garden.

Secondly, Christ was tempted and fasted in the wilderness fortie daies and fortie nights, before hee did execute his office publicly, ¹ that hee might appeare to bee sent from God, rather then out of any towne from men. ^m When almightie God deliuered his Law to *Moses*, hee tooke him vp into a mountaine from the sight of the people, and a cloud couered the mountaine, that hee might talke with *Moses* as in a withdrawing chamber; and after *Moses* had been in Mount Sinai fortie daies and fortie nights, the Lord spake to *Moses*, and afterward *Moses* to the people. In like manner, it was meete that Christ being a farre more worthy minister of a farre more excellent law, should fortie daies and fortie nights abide in the wilderness, free from the tumults and troubles of the world, and then begin to teach the Gospell as a God among men, at least as a ⁿ man of God, and not ^o of men.

^p According to this paterne Preachers of the Word should not bee taken out of Tauernes into Temples, or from meere secular courses vnto this high ecclesiasticall function, but from their solitarie studies, and monasticall liues in Vniuersities.

Thirdly, Christ was tempted in the wilderness as a most fit place for ^q temptation, as also for ^r duell and single combat; for men of resolution will not draw their weapons in the streete, but (as we speake) challenge their aduersarie to goe into the field. Our valiant Captaine therefore prouoked his and our mortall enemy to fight hand to hand in a desert.

That the wilderness is fit for temptation, is auowed by truth

^t Calvin. apud
Marlorat. in
loc.

^m Exod. cap. 24.
& 25.

ⁿ 1. Tim. 6. 11.

^o Galat. 3. 1.

^p Beauxamis
Harmon. tom. 3.
fol. 93.

^q Theophylact.
& Euthymius
in loc.

^r Zepperus in
loc.

truth it selfe; *Two are better then one, for if they fall, the one will lift up his fellow*: but woe vnto him that is alone; for he falleth, and there wants a second to succour him. A melancholike solitarie man is most exposed to Satans malice; Christian societie is like a bundle of stickes laid together, whereof one kindles another; *Eua* was tempted alone, *Christ* alone, *Hierome* alone: companie then is good, especially when the men are good; otherwise better it is to fight with one diuell in the wildernes, then with many diuels in a tauerne. When thou art alone read the Scriptures, or pray, that either God may talk to thee, or thou to God, and so thou maist say with *Scipio*, that thou art neuer lesse alone, then when alone: for what companie so great and so good as the guard of Angels, and fellowship of the holy Ghost? But if thou talke with thy selfe concerning worldly businesse, and meditate mischief in thy bed, in thy field, in thy Cell, assuredly Satan is in his right *ubi* to triumph ouer thee.

Led by the spirit] There be sundrie different acceptions of this word in holie Scriptures.

In this one Gospel we may note 4. kinds of spirits; a	{	Diabolical,	{	by which Christ was	tempted,
		Angelicall,			vers. 1.
		Humane,			cōforted,
		Diuine,			vers. 11.
					hungrie,
					vers. 2.
					led:

for * all the Doctors accord that this Spirit was the Spirit, the third person in the sacred Trinitie. y *Dydimus* and *Hierome* gather this out of the article *The*. Secondly, S. 2. *Luke* reports expressly, that *Iesus full of the holie Ghost returned from Iordan, and was led by the spirit into the wildernes*. Thirdly, the context of our Euangelist is plaine. *When the Spirit of God had descended on him like a dove, then he was led by the Spirit, &c.* As *Christ* the natural Son, so Christians adoptiue children of God are ^a led by the Spirit of God, *ducuntur non trahuntur*; as the Schoole, *Deus non necessitat, sed faciliat*: an harsh phrase, but a sweete

^c Ecclesiastes 4.
9.10.

^c Cic. offic. lib. 3.

^a Iob. 3. 8.
Psal. 150. 6.

^a *Beauxamis* in loc.

^y *Apud Maldon.* in loc.
^z *Cap.* 4. 1.

^a *Rom.* 8. 14.

^b Caietan.

^c Bernard ser. 2.
de quadrages.

^d Moral. lib. 7.
cap. 18.
^e 1. Sam. 6.

^f Philip. 3. 13.

^g Gen. 12. 1.
^h Heb. 11. 8.
ⁱ Act. 20. 21.
^k Matth. 23. 37.

^l Zepper. in loc.
& Iansen. cap.
15. concord.

^fweete sentence, ^b *verba lateritia, sed ratio marmorea*. So David, O God my heart is readie, my heart is readie, Psal. 108. 1. ^c *Paratū cor meū ad prospera, paratū ad aduersa, paratū ad sublimia, paratū ad humilia, paratum ad vniuersa, quæ præceperis*: O God my heart is readie for prosperitie, ready for aduersity: Wilt thou haue me to be a shepheard? O God my heart is readie; wilt thou make me a King? O God my heart is readie, readie for honour, and readie for a meane estate; whatsoeuer it please thee to send, I will sing and giue praise with the best member that I haue. So Paul in this daies Epistle, being led by the Spirit, was readie for euill report and good report, readie for mirth, and readie for sorrow, readie for honour, and ready for dishonor in much patience.

The kine who carried the Lords arke to Bethshemesh, as ^d Gregorie notes aptly, resemble the iust: *Although they loved after their calues at home, yet they kept one path, & turned neither to the right hand nor to the left*. And so naturall affection toward our children, makes euen the best man sometime to low, sometime to looke back vnto the things of this life; yet being led by the Spirit, goeth on still the straight way, ^f *forgetting that which is behind, and endenouring himselfe vnto that which is before, following hard toward the marke for the price of the high calling of God in Christ Iesus*.

^g Abraham being led by the Spirit, forsooke his owne countrie, kinred, home, ^h and went out, not knowing whither he went. ⁱ Paul being led by the Spirit, went to Ierusalem, euen a city that ^k killed her Prophets, and said, I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy. So Christ heere led by the Spirit into the wildernes.

He did not then thrust himselfe into temptation, neither was he forced thereunto by Satan his enemy, but, as the text plainly, *led by the Spirit to be tempted of the diuell*. Out of which obserue two conclusions: first, ^l that wee may not seeke temptations our selues: secondly, that we cannot

cannot be tempted of other but by diuine permission. In consideration of both; it is fit with the Church daily to desire God, that *we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by his gouernance*, the which is no more then our master Christ hath taught in his absolute forme of prayer, *leade vs not into temptation, but deliuer vs from euill*. O heauenly Father assist vs with thy Spirit, and giue an issue with the temptation, *that those euils which the craft and subtiltie of the diuell, or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be disperfed*; as our Church in the Letanie.

To be tempted] S.^m Iames saith, a man may not say when he is tempted, I am tempted of God; for he can neither be tempted with euill, nor tempt any to euill; how then could the Spirit leade Christ to be tempted? Answer is made by S. Augustine in anⁿ epistle to *Consentius: Alia tentatio deceptionis, alia probationis*: There be two sorts of temptations, one to proue, another to deceiue vs. Now God doth only tempt to trie, but Satan to destroy. God doth tempt to make men better; and therefore ° *Dauid: Proba me Deus, & tenta me*. So S. P. Iames: Account it exceeding ioy, when yee fall into diuers temptations, as knowing that the trying of your faith bringeth forth patience. But Satan tempts to make men worse: 1. Cor. 7. 5. and 1. Theff. 3. 5. ¶ *Diabolus tentat vt subruat, Deus vt coronet*: The diuell doth tempt vs to destruction, but God doth tempt vs for our instruction.

Happily some will obiekt; If Christ were led by the Spirit to be tempted of the diuell, almightie God is author of euill? In answer whereof, vnderstand that God in some respect may be said, *actor in malo, but not author mali*, that is, a worker in temptation and yet free from sin: first, God may be said immediatly to tempt by offering occasions and objects to trie whether a man will sinne or not. A master suspecting his seruant, laies a purse of monie in his way to trie if he will steale it; which if hee steale,

° Cap. 1. vers. 13.

° Epist. 146.

° Psal. 16. 2.

° Cap. 1. vers. 2. 3

¶ Ambros. de Abraham. lib. 1. cap. 8.

° Augustin. lib. qu. 83. qu. 3. & 21. Item de duabus animabus contra Manich. cap. 6. retract. lib. 1. cap. 26.

¶ Aquin. lect. 3. in Rom. 9.

° Perkins expos. sit. of leade vs not into temptation.

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steale, then the master hath found by watching him a secret theefe, and so will lay him open for deceiuing any more: now this trying is no fault in the master, albeit this stealing is sin in the seruant. In like manner God tempteth his seruants to proue them: Deut. 13. 3. *Thou shalt not hearken vnto the words of the Prophet or dreamer of dreames, for the Lord your God proueth you, to know whether ye loue the Lord your God with all your heart.*

Secondly, God is said to leade into temptation by withdrawing his grace, for so S.^r *Augustine* doth expound, & *ne nos inferas in tentationem; intelligitur, (saith he) ne nos inferri deserendo permittas.* As the schoole distinguisheth aptly, *Deus deficit gratiam detrahendo, diabolus afficit malitiam apponendo, homo seipsum inficit duritiam contrahendo.*

Thirdly, God is a worker in temptation so far forth as it is an action, * for euery action as it is an actiō is good, and of God, in y whom wee liue, moue and haue our being. A man rides vpon a lame horse, the rider is the cause of the motion, but the horse himselfe is the cause of the halting in the motion: so God is author of euery action, but not of the wickednes in any action; and yet being infinite in greatnes and goodnes, he doth dispose well of of that which is ill, ^z as the cunning Physitian makes of deadly poyson a wholesome medicine. ^a *Licet Deus non sit author, tamen ordinator est peccatorū, ne vniuersitatis naturam turbare, vel turpare permittantur.* And so God suffers his children to be tempted, ^b *et c. ὑπομαρτίαν*, for their exercise, ^c that they be not exalted out of measure, that they may know the power of the Lord, and prooffe of his armour, ^d that they may be thankfull for that inestimable treasure committed vnto them by the Father of mercies, I meane their soule, which Satan assaults daily to winne from them.

I conclude in the words of *c Augustine* to *Laurentius*: *Non dubitandum est Deum facere bene etiam sinendo fieri quacunq; malè; non enim hoc nisi in isto iudicio finit; & profecto*

^a *Epist. 89. quest. 2. confide. Bel-larmin. lib. 2. de amission. grat. & statu peccat. cap. 13. & Aquin. ubi supra.*

^x *Lombard. 2. sent. dist. 35. y Acts 17. 28.*

^a *Basil. orat. quod Deus non sit author malorum.*

^a *Augustin. contra Faustum, lib. 22. cap. 78. cōsule Melanct. loc. com. tit. de causā peccati.*

^b *Macar. hom. 7.*

^c *2. Cor. 12. 7.*

^d *Euthymius in Matth. 4.*

^e *Enchirid. c. 96*

facto bonum est omne quod iustum est; quamuis ergo ea quae mala sunt, in quantum mala sunt non sunt bona, tamen ut non solum bona sed etiam sint & mala, bonum est; nam nisi esset hoc bonum, ut essent & mala, nullo modo esse sinerentur ab omnipotente bono.

Of the diuell] The word signifieth a cauiller, a slanderer, an accuser: for hee doth^f accuse

God to man: Genes. 3. Hath God indeed said, ye shall not eate of euery tree of y^e garde? Man to God: Apocal. 12. 10. Proiectus est accusator fratrum, &c.

Man to man: for all quarels originally proceed frō him, as being the^s father of lies, & a murtherer from the beginning. Peacemakers are ^{disuipone} good angels, heires & ^{disuipone} childrē of God,ⁱ who is loue; but contentious spirits are ^{disuipone} of their father the diuel.

And when hee had fasted fortie daies and fortie nights, he was at the last an hungred] ^k He sustained himselfe fortie daies and fortie nights without meate, to shew that he was God, and then was hungrie to shew that hee was man. S.^l Marke and S.^m Luke remember only the daies and not the nights, our Euangelist expresseth here both, and that, as ⁿ Euthymius is of opinion, for the greater exaggeration of the miracle; because the Iewes in their fasts vsually refreshed themselves at night, although they fasted all the day. Mystically, ^o *Quadragenarius enim numerus ex quatuor constat & decē: quater enim decē, vel decies quatuor, quadraginta sunt. Per quatuor autem nouum testamentū significatur, quoniam in quatuor euangelijs consistit. Per decem verò significatur vetus, quia in decem mandatis legis continetur. Quadraginta enim diebus ieiunat, qui ab illis omnibus se immunem & ieiunū custodit, quia utrumque testamentum facere interdicit: ut sicut caro exterius ieiunat à cibis, ita & animus interius ieiunet à vitijs.* Christs orderly proceeding in the whole busines is worth obseruing: first he was baptized, and then led into the wildernes, after that he fasted, and last of all he was tempted; and p so the

^f Theodor. lib. 3. de curat. Graec. affect.

^s Iohn 8. 44.

^h Matth. 5. 9.

ⁱ 1. Epist. Joh. cap. 4. 16.

^k Didacus de la uerba Dom. 1. quadrages.

^l Cap. 1. 13.

^m Cap. 4. 2.

ⁿ Com. in loc. idem inter. Gloss.

^o Emiss. bom. in loc. huiusmodi quid apud Thomam 22. quest. 147. art. 5.

^p Ludolphus, de uita Christi, part. 1. cap. 22.

the Christian is first to be made cleane by baptisme, then he must withdraw himselfe from the vaine pleasures of the world, after that exercise himselfe in fasting and other duties of religion, and last of all ouercome Satan his mortall enemie.

Then] Our ^q aduersary walketh about as a roring lion, not sleeping, but seeking whom he may deuoure, watching euer his opportunitie to doe mischief: for if hee see men intemperatly glutted, he tempts them vnto lust, as he did ^t *Dauid* and ^t *Lot*, the one when hee had dined well, and the other when he had drunke too much: if he perceiue men exceeding hungrie, then he tempts them as he did Christ ⁿ here to distrust in God, or gluttonie, *When Christ was an hungred, then the tempter came to him*; ^x as the cunning fowler sets his limed eares of corne to catch sparrowes in an hard frost or great snow, when they bee readie to starue.

The tempter] As *Virgil* is called the Poet, and *Aristotle* the Philosopher, and *Dauid* in holy Scripture *the King*; so Satan is stiled ^z *per antonomasian*, the tempter: as there is a sacred Trinitie, *the Father, Sonne, and halie Ghost*; so there is a cursed *Cerberus* inticing to sin, *the world, the flesh and the diuell*, but the chiefe of these tempters is the diuel.

If thou be the Sonne of God] The prince of darknes here ^a transformes himselfe into an Angel of light; he ^b seemes to speake reason and religion, against scripture citing scripture. Who can discouer the face of his garment? or who shall open the doores of his face? ^d the gristles of Behemoth are like staues of iron; *cartilago eius quasi lamina ferrea*, the gristles are neither bone nor flesh; and so saith ^e *Gregorie*, the greatest strength of the diuell is in his dissimulation and hypocrisie: the ministers of Satan vsually reason after the same manner; If thou be a gentleman well bred, reuenge this quarrell; if an honest fellow, pledge this health; if a true Catholique, die for the Popes unlimited supremacie: whereas it is the part of a gentlemā to be courteous, of an honest man to be sober,

of

^q 1. Pet. 5. 8.
^z B. Latymers
serm. at Pauls.

^t 2. Sam. 11.
^t Gen. 19. 33.
ⁿ Lyra, Bren-
tius, Aretius,
&c. in loc.
^x Dietz in loc.

^z Matth. 1. 6.
^z Sanchez con. 6
Dom. 1. quadra-
ges.

^a 2. Cor. 11. 14.
^b Vega dom. 1.
quadages. &
Sanchez ubi su-
pra, con. 4.
^c Iob 41. 4.
^d Iob 40. 13.
^e Moral. lib. 33.
22.

of a good Catholique to giue to Cæsar the things appertaining to Cæsar; and so the diuell as a bargeman looks one way, but rowes another way, *aliud proponit, aliud supponit.*

Command that these stones be made bread.]^f Interpreters obserue the gradation of Satan, he begins with little sins, and so proceeds vnto greater; at the first he tempts vnto diffidence, *command that these stones be made bread*; and then vnto too much confidence, *cast thy selfe downe headlong*; and last of all vnto couetousnes and flat idolatrie, *all these things will I giue thee, if thou wilt fall down and worship me.*

Kill the serpent in the egge,^h for out of the serpents roote shall come a cockatrice, and the fruite thereof shall be a fierie flying dragon; first a serpent, then a cockatrice, last of all a cerastes. And thereforeⁱ *Salomon* aduiseh in his song, *to take the little foxes*; not because little cubs are able to doe much hurt, but, as^k expositors aptly, because they may grow to bee great foxes. In the two former temptations, as^l *Aquin* wittily, the diuell assaults Christ with, *if thou be the Son of God*; but when he tempted Christ vnto couetousnes, he was not so shamelesse as to say, *if thou be the Sonne of God*, because that sinne is so farre vsfitting the Sonne of God, as that it doth not in any sort become the^m man of God. See *Epist. Dom. 3. quadrages.*

It is written,] Our Sauour repels all Satans assaults only with this one weapon, *It is written, it is Written.* *Philip Diez* a Portugall Frier, ofⁿ great reckoning in Spaine, saith in his Postil vpon this place; that as^o *Laban* deceiued *Iacob* in the night, giuing him in stead of faire *Rachel*, blear eyed *Lea*; so Satan in the darknes of our ignorance deceiueth vs: and therefore wee must bee conuersant in Gods holy word, which is a lanterne vnto our feete, and a light vnto our paths, able to discouer foule from faire, good from euill, *Rachel* from *Lea*. Cardinall *Caietane*, darling to Pope *Leo* the tenth, one who for his good

^f Thomas 3. part. quest. 41. art. 4. & Vega ubi supra. & Calu. Zepper. Culman. in loc.

^h Esay 14. 29.

ⁱ Cant. 2. 15.

^k Stella in Luc. 1 & Ioannes à Iesu Maria in Cant. 2. ^l Vbi supra.

^m 1. Tim. 6. 11.

ⁿ Dominicus Bannes approbat. concion. impress. Colon. anno 1604. ^o Gen. 29.

¶ *Sixtus Senensis, bib. sancta, lib. 4. in vita Caietan.*

¶ *Ribadeneira catalog. scriptorum Iesuit. in vita Acoſta.*

¶ *Con. 1. Dom. 1. quadrages. Idem Melchior Canus, loc. com. lib. 2. cap. 1.*

¶ *In Cant. 5.*

¶ *Psal. 1. 2.*

¶ *Epist. prefix. Institut.*

¶ *Ierem. 2. 13.*

good seruice to the Church of Rome, should (as it is thought) if he had liued, been preferred vnto the Pope-dome, writes in his Commentaries vpon these words; *Hinc discamus omnes arma nostra esse sacras scripturas*: Hence all may learne that holy Scriptures are their armorie. *Iosephus* & *Acoſta* Prouinciall of the Iesuits at Peru, visitor in Aragon, & *Rector Collegij Salmanticens.* in Spaine, saith vpon this text, that the Scripture is like the tower of *Dauid* built for defence, a thousand shields hang therein, and all the targets of the strong men. *Cant. 4. 4.* In this armorie there are many shields to defend our selues, and many sword to offend our enemies.

It is said of Christ, *Cant. 5. 12.* that his eyes are like doves upon the riuers of water. Which Pope *Gregorie* the great thus allegorically: The dove sitting by the riuer side descrieth aſarre off the shadow of the hawke her mortal enemy, and so doth either escape by flight, or shroud her selfe by the banke. In like manner (saith he) the Christian who delights to sit by the fountaine of liuing waters, and to meditate on Gods law day and night, is able to discover all the cunning assaults of his aduersarie the diuell, and, as Christ heere, to sound him and wound him euen by casting a little of this holy water in his face, *Scriptum est, scriptum est.*

I cite these popish authors against the Pope, who denieth vnto the common souldier of Christ this weapon, and in stead thereof would haue him fight either with the wooden dagger of fabulous histories, or else with the rustie scaberd of old traditions; and so blunting so much as he can the two edged sword of the Spirit, shews himselfe more like the diuels deputie then Christs vicar. For Christ doth vrge most, it is written, whereas the Pope by way of countercuffe as Antichrist especially maintaineth ordinances vnwritten: as *Caluin*, alluding to the words of *Ieremie*, told *Francis* the King of France plainly, the Papists haue forsaken the fountaine of liuing waters, and haue digged themselves pits, euen broken pits that can hold

hold no water, neglecting the Bible which is the tree of life, the word of life, the booke of life; they feed the peoples eye with pictures and bables, and their eare with legends and fables, in stead of *scriptum est, traditum est*, teaching for doctrines the traditions of men.

To let passe the manifold acceptions of the word tradition, examined by their learned y Bishop *Peresius*, and their accurate Cardinall *z Bellarmine*: in this controuersie betweene them and vs, it is agreed on each side, that *a Traditions are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beside the Canonickall Scriptures.*

And the state of the question is this, as the cited authors and *b* other acknowledge: they teach, *that beside the word written, there be certaine traditions unwritten, which must be beleeued as necessarie to saluation*: and these are either apostolicall, deliuered by the Apostles and not penned; or ecclesiasticall, decreed by the Church, as occasion is offered daily. *c* We contrariwise maintaine, *that the sacred Scripture containeth all doctrine necessarie to saluation, whether it concerne faith or manners.*

It is vntruly said of *Bellarmino*, *lib. de notis ecclesie, cap. 9.* that we reiect all traditions; hee doth deale more kindly with vs *d* elsewhere, cōfessing that our Diuines allow traditions and ordinances touching outward order and comelines in the Church: and the truth is, our congregations embrace more decent and ancient rites in saying of publique prayers, and administring of the Sacraments, then the present Romane Synagogue; for most of their old traditions are but *vpstart fopperies*. I will not heere meddle with their *e* trumperies in administring of holie baptisme, nor with the ridiculous and apish ceremonies of the Masse, *f* whereby the priest in his duckings and turnings, his kissings and crossings, his lifting vp and letting downe, behaueth himselfe more like a Iugler or a vice vpon a stage, then a reuerend father in a temple. Giue me leaue to taxe two points only, which more neerely

D

concerne

y De traditionibus, part. 1. po. Sulat. 2.

z Lib. 4. de verbo Dei, cap. 3.

a Perkins reformed Catholike, Tit. Tradit.

b Melchior Canus, loc. com. lib. 3. cap. 3. Dr. Bishop against master Perkins, tit. Traditions.

c Confess. Anglican. art. 6. ex Augustin. de doctrin. Christian. lib. 2. cap. 9.

d Lib. 4. cap. 3. de verbo Dei: § Secundo diffidemus.

e Vide Bellarm. de Baptismo, lib. 1. cap. 25. 26. 27. f See D. Abbot against D. Bishop, tit. Traditions.

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g See B. Bilson
 against the Ie-
 suits, fol. 598.
 h Magdeburg.
 cent. 8. col. 589.
 See the Church
 hom. against the
 perill of Ido'a-
 trie, part. 2.
 i De cultu ima-
 ginum, lib. 1.
 k 3. part. quest.
 25. art. 3. ubi de-
 terminat, quod
 imago Christi sit
 adoranda ad-
 oratione latriæ.
 l Tritem. in
 2. a Thom. A-
 quin.
 m Quest. 94. su-
 per Exod. Tom. 4
 fol. 110.
 n D. Reynold. de
 Idolat. lib. 1. c. 1.
 o Cic. orat. pro
 Mar. Calio.
 p Annotat. in
 Matth. 4.
 q Comment. in 3.
 Thom. 2. Tom.
 disput. 5. sect. 1.
 r De beatitudine
 Sanctorum, c. 14
 s. ad secundam
 probationem, &
 s. ad confirma-
 tionem ex Valla.

concerne the present text, *Thou shalt worship the Lord thy God, and him only shalt thou serue.*

First, their adoration of Christs image with diuine honor, concluded in their Schooles and practised in their Churches, is their g owne blasphemous inuention against all Synods and fathers, old and new, Greeke and Latine. The second Nicene Councell almost h eight hundred yeeres after Christ, first began this pretie pastime to kisse Images, and salute Crosses; and yet that Councell ascribed not diuine honour to Images, as the Papists in our time. i *Jonas* Bishop of Orleans that wrote against *Claudianus* Bishop of Turin in the defence of Images, aboue fiftie yeeres after the second Nicene Councell, abhorred notwithstanding exceedingly, the worshipping of Images as a most hainous error, and a wickednes with open voyce to be detested and accursed; it is then an old new tradition, neuer embraced in the Church vntill k *Aquinas* age, who died l anno 1274.

The second point here to be censured is their idle distinction of *latría* and *doulia*, as it is applied of late to maintaine their inuocation of Saints, against my text. *Dominum Deum tuum adorabis, & illi soli seruias.* All diuine worship and honour whether it be *doulia* or *latría*, belongs *uni Deo, soli Deo, semper Deo.* So S. m *Augustine*: *Debetur ei latría ut Deo, doulia ut Domino.* Whereas the Papist then affoords vnto the creature *doulian*, reseruing vnto the Creator onely *latrian*, n he deales with God, as o *Clodia* did with her husband excusing her incontinence, by saying that she did companie with *Metellus* as with an husband, but with *Clodius* as with a brother; whereas all was due to her husband only.

p *Laurentius Valla* doth proue, the Iesuit q *Swarez* cannot denie it, and Cardinall r *Bellarmino* in one page doth twice confesse it, that *latría* and *doulia* signifie the same thing in all profane writers, howsoeuer the Church distinguish them. I demand, what Church? hath the west, or east? Is any primitiue Doctor, or ancient father author of

of this distinction? *Aragon* answeres ingenuously, no. For in their native signification, as he notes out of *Suidas* and *Phanorinus*, in old time, λατρεία was the same with δουλεία: but now (saith he) λατρεία only, and not δουλεία, doth signifie the worship due to God: now, that is, either the Iesuits and schoolemen must hold it vp, or else let inuocation of Saints fall downe. Neither is this strange (saith he) for the first authors and inuenteres of any Science haue licence to coyne words according to their purpose. So the Cardinal himselfe: *Why should not the latter Church haue libertie to make new distinctions against new heretikes, as well as the learned Orthodoxes in former times inuented the word ἐμμένειν, against Arius.* In fine, the pith of his resolution is, as if he should say, the Papists against the true professors of the Gospell, hammered first in their owne schoole this halting difference betweene λατρεία and δουλεία, to iustifie their idolatrous inuocation of Saints, and adoration of their reliques. I prosecute this argument more vehemently, because Christ in this place doth handle Satan (as *Interpreters* obserue) more roughly when hee tempted vnto false worship, then he did before when he did onely tempt to distrust and vaine glorie: now Christ could not any longer endure him, *Avoid Satan, hence from me: for it is written, & thou shalt worship the Lord thy God, and him only shalt thou serue.* We may not worship a Saint, nor an Angell, ergo, not a Diuell. If wee may not adore with diuine worship Gods especiall friends, then surely much lesse his irreconcilable foe. Man fell from God, and was again reconciled vnto God, as being only seduced of another: *ergo quāto fragilior in natura, tanto facilius ad ueniam.* But *Lucifer* fell so fully, so foully, being author of his fall as well as actor in his fault, that hee shall neuer be restored againe, but is ² reserued in euerlasting chaines vnder darknes vnto the iudgement of the great day: so that *Rupertus* hath well noted vpon my text, that our Sauiour repeates the law, *thou shalt worship the Lord thy God,* as written to men onely, ³ for God is not ashamed to be called

¹ In 22^a. Thom.
quest. 84. art. 1.

² Vbi supra.

³ Bucer. Culman.
Zepper. Kilius,
in loc.

⁴ Deut. 6. 13.

⁵ Albinus quest.
in Genesim.

⁶ Epist. Iude,
vers. 6.

⁷ Heb. 11. 16.

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called their God: not as concerning the diuell, for the Lord is not his God, as hee is euill, or diuell: Almightye God created in the beginning Angels and men, but hee neuer made Satan or sinne.

Then the diuell leaueth him] Or as *S. Luke*, Then the diuell ended all his temptation: ^b for if hee cannot ouercome a man in these which are the chiefe temptations, he shall neuer hurt him in other; or as ^c *Chrysostome*, for our comfort notably, the diuell did leaue Christ, because Christ had thrust him away, for he cannot tempt so long as hee will, but onely so long as God will; if hee bid him auoid, he must be packing.

And behold the Angels came and ministred vnto him.] These words are as flagons of wine to comfort a distressed soule; ^d for whereas one diuell assaulted him, Angels in the plurall administred vnto him; and it is reported by *S. Matthew*, not so much for Christs sake, who needed not their helpe, as for our instruction: insinuating, that if we ^e *resist the diuell, stedfast in the faith*, Almightye God will ^f *giue his angels charge ouer vs*, and they shall in all our necessitie be ^g *ministring spirits*: in hunger and thirst (as *Luther* is bold to speake) they shall bee butlers and cookes vnto vs as here to Christ. ^h It is not said of these glorious Angels, as it was in the former chapter, of Gods holy Spirit, that they descended on Christ, for they had alreadie pitched their tents about him, euer readie to minister vnto him: and therefore let vs pray with the ⁱ Church; *Euerlasting God, which hast ordered, and constituted the seruices of all Angels and men in a wonderfull order, mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs on earth, through Iesus Christ our Lord.*

^b Theophylact.
Euthymius, Iansen. &c. in loc.
^c Apud Thom.
in loc.

^d Luther. postil.
maior. in loc.

^e 1. Pet. 5. 9.
^f Psal. 91. 11.
^g Heb. 1. 14.

^h Chrysost. apud
Thom. in loc.

ⁱ Collect for S.
Michaels day.

The

The Epistle. I. THESSAL. 4. I.

We beseech you brethren, and exhort you by the Lord Iesus, that ye encrease more and more, &c.

THis Epistle to y^e Thessalonians, hath ^k two principall parts : a

{ Congratulation for their constant faith, in the three former Chapters.

{ Exhortation to godlie life, contained in y^e two latter.

^k Sarcerius in loc.

In the first part, Saint Paul, Siluanns, and Timothie giue God heartie thanks, for that the Thessalonians had receiued the Gospell in such sort, that they were ¹ examples not only to those of Achaia and Macedonia, but also to the Christians in all quarters; and this may teach all men, Pastors especially, to reioyce for the good successe of the Gospell, as also sometime to commend and encourage their auditors in that they doe well; and it is the peoples dutie to vse this commendation, as a spurre to vertue, not as a stirrup to pride.

¹ Cap. 1. 7. 8.

In the second, they desire the Thessalonians earnestly, to continue still according to their good beginnings, adding further (as S.^m Peter speakes) vnto their faith vertue; part of which exhortation is the Scripture read :

^m 2. Epist. 1. 5.

Wherein obserue ⁿ the

{ Manner, vers. 1. *We beseech you brethren, &c. entreating them louely, brethren; and lowly, wee beseech you; yet adiuuring them stoutly, by the Lord Iesus.*

ⁿ Gorran. in loc.

{ Matter, *that ye encrease more and more, following that which is good; possesse your vessels in holinesse and honor, vers. 4. and forsaking that which is euill: vnto your selues, abstaine from fornication, vers. 3. and from the lust of concupiscence, vers. 5: vnto other, Let no man oppresse or defraud his brother in bargaining, vers. 6.*

All which is pressed heere by reasons taken from
 {written, vers. 3.

the	{	Author of our call- ing,	{	commā- ding ho- linesse,	{	outward- ly, by his word	{	preached, accor- ding to that which is writtē, vers. 1. 2.	
				punishing vncleannes, vers. 6.		inwardly, by the good moti- ons of his Spirit, vers. 8.			
								end of our calling, vers. 7. <i>God hath not called vs vnto vncleannes, but vnto holinesse.</i>	

* Zanchius in
loc.
† Caluin. in loc.
‡ Gorran. in loc.

* 1. Cor. 11. 23.
† 2. Cor. 5. 20.

* 2. Tim. 4. 2.

* Acts 28. 31.

* Sarcerius &
Marlorat. in loc.

† 2. Cor. 1. 24.

* Matth. 15. 9.

* Athanas. epist.
ad solitariā vi-
tam agentes.

Wee beseech [regō] *¶* Out of loue desire, *¶* not as your
 better enforcing, but as your brethren entreating, yet ex-
 horting by the Lord Iesus; *¶* as if they should argue thus:
 If you respect and reuerence Christ, fearing him as Lord,
 and louing him as Iesus, suffer our words of exhortation,
 for we speake *†* from him, and *†* for him; he therefore that
 despiseth our embassage, *despiseth not man but God.*

These two, mildnes and boldnes of speech, howsoever
 in their owne nature different, ought notwithstanding
 to meete in euery good Pastor; in regard of himselfe,
 mildnes is amiable; for that is Pauls precept, *improue,
 rebuke with al long suffering*; but in regard of Christ, whose
 errand hee doth, al boldnes is necessarie; for that is Pauls
 practise, *preaching the kingdome of God, and teaching the
 things which concerne the Lord Iesus Christ with all boldnes
 of speech.* Hereby we may learne to *×* distinguish between
 good and bad Teachers; if good, *they beseech as brethren,
 and exhort by the Lord Iesus*; if bad, they *dominare ouer
 the faith of their hearers, obtruding their owne inuen-
 tions vpon the people, *z* teaching for doctrines the tradi-
 tions of men*: In stead of the Prophets edict, *thus saith
 the Lord, and Pauls exhorting and commanding by Iesus
 Christ, they thunder out, sic volo, sic iubeo, stat pro ratione
 voluntas*; or as *Constantinus* that Ariam Emperour, *Quod
 ego volo pro canone sit.* The people must beleue as the
 Church,

Church, and the Church as the Pope, and the Pope as hee list. And as the great Pope cannot erre; so the schismaticall Popeling will not erre; both are tyrants ouer their brethren in a different degree; for that which is effected by the one, is affected by the other.

That yee encrease more and more] There is alwaies in Christianitie *πὺ λωσθῆν, a furthermore*. The mot of ^b Charles the fift, *plus ultra*, fits euery man: in Gods way not to go forward, is to goe backward, *qui dixit, sufficit, deficit*. A Christian must not bee like ^c Ezechias sunne, that went backward, nor like ^d Ioshas sunne, that stood stil, but ^e Daulids sunne, that like a bridegroom comes out of his chamber, and as a champion reioyceth to runne his race. As then heretofore we did heape sinne vpon sinne, drawing the threeds thereof so big, so long, till we made them *f* cords of vanitie, and after wreathed these cords vntill they became cartropes of iniquitie: so now being called vnto sanctification and holinesse, let vs *encrease more and more*, from faith to faith, from vertue to vertue, saying with ^g Paul, *I count not my selfe perfit, &c.* but one thing I doe, I forget that which is behinde, and endeouour my self to that which is before, following hard toward the mark for *y* price of the high calling of God in Christ Iesus. As it is said of Origen, that he did excel other in al he wrote, but himselfe in his notes vpon the Canticles: so we must earnestly contend to passe all other, and at the last to goe beyond our selues in holy conuersation and purenes of life, like Paulinus, of whom S. ^h Hierome, in *primis partibus alios, in penultimis teipsum superas*.

How ye ought to walke] Good workes then are necessarie to saluation, albeit not necessarie to iustification, I say required necessarily,

^b Reusner in Symbolis.

^c 2. King. 30. 11.

^d Iosua 10. 13.

^e Psal. 19. 5.

^f Esay 5. 18.

^g Philip. 3. 13.

^h Epist. Paulin. Tom. 1. fol. 104.

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¹ James 2.18.

² 1. Cor. 7.14.

¹ Tit. de noua obedientia.

^m Art. 20.

ⁿ Per Melanct. tom. 1. fol. 42.

^o Part. 2. cap. 20.

diuision. 1.

^p Lib. 3. cap. 16.

§. 1.

^q Sess. 6.

^r De iustificat.

lib. 4. cap. 1. §.

ac primum confessio.

^s D. Bishops epistle to the king before his counter-catholike, §. 18.

^t Epist. 26.

^u Heb. 12.14.

^v Zanch. in loc.

^w Psal. 119.9.

In respect of

God, that we may do the wil of our Father in heauen, and by this our light occasion other to glorifie him also, Mat. 5.16.

Our neighbours, to ⁱ witnes our faith vnto them, as also to ^k win them vnto Christ.

Our selues, to quiet our conscience, 1. Tim. 1.19. & to make our election sure, 2. Pet. 1.10.

This doctrine Protestant Diuines auowed euer, as the Church of England in our confession, art. 12. the Church of ^l Saxonie, the confession exhibited at ^m Augusta to Charles the fifth, an. 1530. and after explained at ⁿ Worms an. 1540. Luther. com. epist. ad Galat. cap. 5. vers. 6. Philip Melancthon in his Common places and Catechisme, Tit. de bonis operibus, sect. causa hortantes ad bene operandum. ^o Jewel in his Apologie, Caluine in his ^p Institution, Chemnitius in his Examinatio of the ^q Tridentine Councell, Zanchius and others in their Commentaries vpon this text.

It is then a forged imputation (our aduersarie ^r Bellarmine being witnesse) that our Gospell is ^s carnall, and the beaten high way to Epicurisme: so that we take vp the words of ^t Augustine, *Nemo legem ita intelligit, nisi qui non intelligit*, No man thus vnderstands the matter, but hee that wants vnderstanding. We say that good works make faith sat, and without ^u holines it is impossible to see God. Indeed we dare not compare with the Papists in their meritorious butchering of Princes, in their vncleane chastitie, drunken fasts, vncharitable charitie, selling heauen vnto the rich, and denying it vnto the poore for want of money; but in all duties of religion and honestie, we dare iustifie our selues in comparison of them, vnto the whole world, though hereby we do not iustifie our selues before God.

That euery one should know how to keepe his vessell in holinesse and honor] ^x First know to keepe by the Word, and then to keepe according to the Word: ^y Wherewith shall a

young

young man cleanse his way? euen by ruling himselfe after thy word.

His vessell] To wit, his bodie, which is a^z vessell of honor in Gods house, yea the^a temple of the holy Ghost; if then we must keepe the^b materiall temple cleane, much more the mysticall. Or, *Your vessell*, ^c that is, your wife; for albeit Christians of all sexes and sorts may marrie, 1. Cor. 7. 2. yet the bed must be vndefiled, Hebr. 13. 4. ^d Doting loue is dishonest in a man euen toward his own wife; lust of intemperat concupiscence in mariage, is a kind of adulterie, saith ^e Ambrose. The Gentiles vse to sin much in this kind, but it is because they know not God, but yee know what commandements we gaue you by our Lord Iesus, and therefore possesse your vessels in holines and honor, and not in the lust of concupiscence.

Now because filthie lust dishonours and pollutes our vessels especially, S. Paul would haue vs abstain from fornication in euery kind; for although it seemeth a paradise to the desire, yet it is a purgatorie to the purse, and an hell to the soule, and that which may moue the wanton most, a^f sinne against his owne bodie. Dost thou then loue thy flesh? abstaine from fornication, for it is ^g rottenesse to the bones; Dost thou loue thy soule? abstaine from fornication, for it is dishonest; Dost thou loue thy credit? abstaine from fornication, for it is dishonorable; this heate is an infernall fire, whose fuell is ^h fulnesse of bread, and abundance of idlenesse; ⁱ euill communication the sparkes, ^k infamie the smoake, pollution ashes, end ^l hell. See before 9. Commandement, and after, Gospel. Dom. 15. post. Trinit.

^m Tu preceps ad mortis iter, tu ianua lethi,
Corpora commaculans, animas in tartara mergis.

That no man oppresse and defraud his brother in bargaining] ⁿ Some considering what went before, and what after, haue construed this of adulterie, that no man defraud his brother in bargaining with his wife for this businesse, and the words (as ^o Theophylact and ^p Caietan thinke) may beare

^z 2. Tim. 2. 20.

^a 1. Cor. 6. 19.

^b Hom. for keeping the church cleane.

^c Aquin. in loc. & Em. Sa. ex Augustino.

^d Origen. & Hieron.

^e Apud August. contra Iulian.

Pelagian. lib. 2. tom. 7. fol. 664.

^f 1. Cor. 6. 18.

^g Eccles. 19. 3.

^h Ezech. 16. 49.

ⁱ 1. Cor. 15. 33.

^k Bonavent. dict. salut. cap. 9.

^l Apocal. 21. 8.

^m Prudentius in Psychomachia.

ⁿ Scholia Theodoret. Erasmi. in loc.

^o In loc.

^p In loc.

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¹ Church bom.
against adulte-
rie, part. 2.
² Lexicon Theo-
log. Altenstaig
in verbo pec-
care.
³ Ambr. Aquin.
Marlor. in loc.

⁴ Zanch. in loc.
⁵ Galat. 6. 10.

⁶ Gorran in loc.
⁷ Psal. 19. 7.
⁸ Matth. 5. 48.
⁹ Leuit. 19. 2.

¹⁰ Rom. 8. 26.
¹¹ 1. Ioh. 2. 27.

beare this sence; forasmuch as adulterers, if they be great men, oppresse violently their brethren, as *David* his seruant *Vriah*; if meane, they circumuent them cunningly, so that in adultery two sinnes at the least are bound together, concupiscence and coesetage; nay this sinne is a monster of many heads, it receiueh all kinds of vice; for the generall word *peccare* is properly to commit adulterie, *Quasi pellicare, id est, cum pellice coire.*

¹ Other expound this of auarice more fitly, referring oppression to violent and open iniurie, *Iames 2. 6.* Do not the rich oppresse you by tyrannie? *fraud* to secret and slie deceit; *Ierem. 5. 26.* They lay wait, as he that setteth snares: as a cage is full of birds, so are their houses full of deceit, thereby they are waxen rich and great. Now then if plaine dealing and kind cariage toward our brethren be parts of sanctification, it is an infallible demonstration, that the more cruell and crafty men are, the lesse religious and holie: for if it be a sinne to wrong a stranger, although a *Mahumetan*, or a *Iew*, then it is a double sinne to defraud a brother, a *Christian* neighbour of our acquaintance: ² for so *Paul* reasoneth heere from the lesse to the greater; ³ if we must do good vnto all, especially to those of the household of faith.

For this is the will of God, euen your holinesse] To wit, his ⁴ reuealed will, *voluntas signi*, manifested in his word, which is ⁵ holy, commanding as well in the ⁶ Gospell as in the ⁷ law, that we be holy as he is holy. God the Father at the first created vs according to his owne likenesse, *Gen. 1. 26.* that is, righteousness and true holinesse, *Eph. 4. 24.* When this image was defaced, it pleased God the Sonne to restore it againe, creating vs anew to good workes, *Ephes. 2. 10.* And that wee may now possesse our vessels in honor and holines, God the holy Ghost is giuen vnto vs ⁸ helping our infirmities, and ⁹ teaching vs how to serue God in holinesse and righteousness all the daies of our life: sanctification then is the will of God the Father, Sonne, and holy Ghost.

It

It is Gods absolute command, and the very^d summe of al his strict law; ^e but to win further obediēce, *Paul* vs^reth a more gracious terme, *will*; insinuating that euery child should be most ready to do ^f his will of his father: and therefore we must first learne^f what is his acceptable will, and then endeuour that it may be done in earth as it is in heauen: for none shall enter into Gods kingdome but such as doe Gods will: Matth. 7. 21.

If ^g all our time that remaineth in the flesh, ought to be spent, not after the lust of men, but after the will of God; much more his holy day, when wee meete in his holy Temple, to call vpon his holy name, to be made partakers of his holy Sacraments & holy word. Holy things are for holy persons; a ^h pearle must not bee cast before swine, nor that which is sanctified giuen to dogs.

As God enioyneth holinesse by the word written, so likewise by the word preached, according to that which is written, vers. 2. *Ye know what commandements wee gaue you by the Lord Iesus.* ⁱ For I haue receiued of the Lord, that which I haue deliuered vnto you. *Ye haue receiued of vs how ye ought to walke,* vers. 1. *Ye know what commandement we gaue you,* vers. 2. *We haue told you before time, and testified,* vers. 6. Albeit the Thessalonians abounded in faith and knowledge, yet *Paul* thinketh it not vnfit to repeate the same lessons againe and againe: so likewise *S.^k Peter*, I will not bee negligent to put you alwaies in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth. And so Bishop *Latimer* in his *ultimum vale* to the Court, protested openly that if hee should say nothing else three or foure houres together but only the bare words of his text, *beware of conetousnes, beware of conetousnes*, his sermō might bee reputed witleffe, yet not needlesse. If all the world were paradise, the sower once might sowe for all; or if it were like the land of the ^l *Albanoyes*, he neede but once to till in three yeeres; or if it were so fertill as some soyle is said, vnder the ^m Northerne pole, he might sowe in the morning

^d *Aquin. in loc.*
^e *Bullinger. apud Marlorat in loc.*

^f *Rom. 12. 2.*

^g *1. Pet. 4. 2.*

^h *Matth. 7. 6.*

ⁱ *1. Cor. 11. 23.*

^k *2. Pet. 1. 12.*

^l *Conradus Heresbachius, lib. 1 of Husbandry, pag. 19.*
^m *Idem ibidem.*

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^a Philip. 3. 1.

^o These observations I deliue-
red in my re-
hearsal at Pauls,
anno 1603.

^f Bellarmin.
præfat. in lib. de
libero arbitrio.

^q Sixtus Senen.
bibliothec. lib. 3.
pag. 187.

^r Enar. symbol.
Nicen.
Tom. 1. fol. 393.

^f In vita Thom.
Aquini.

^r Eusebii ad-
monit. ad lect.
de fine & usu
possil. catholic.

morning and reape at euening. But since *Adams* fall the ground is full of thornes, Gen. 3. and some seede vsually falleth among thornes, Matth. 13. and much graine is cast vpon the high way, which is either trampled away by the vulgar tract of the world, or washed away by the common streame of the time, or else stollen away by the birds of the aire, that is, as Christ expounds himselfe, by Satan the prince of the aire: it is therefore cominendable for the speaker, and ^a profitable for the hearer, that the same thing be preached and pressed often; I say that the same seed be sowne in season, and out of season: 2. Tim. 4. vers. 2.

And in truth all our sermons are nothing else but ^o re-
hearsals of that old *Spittle Sermon*, (as it were) preached by God himselfe to decaied *Adam* and *Eua*, Gen. 3. 15. For first, all that is said by Christ and his blessed Apostles in the new Testament, is summarily nothing else, but a repetition and explanation of that one prophecie, *Semen mulieris conteret caput serpentis*.

The primitiue fathers, who florished as yet while the blood of Christ was ^p warme, *Ignatius*, *Arcopagita*, *Cle-
mens*, *Polycarpus*, and other, were disciples vnto Christ his disciples, as *Irenæus* writes, lib. 3. cap. 3.

After these, succeeded other Doctors as the salt of the earth and light of the world, whereof some construed the ^q Scripture literally, as *Hierome*; other allegorically, as *Ori-
gen*; other morally, as *Gregorie* the great; other pathetical-
ly, as *Chrysostome*; other dogmatically, as *Augustine*; all of them, (as worthie ^r *Melancthon* is bold to deliuer) in the maine articles of religion apostolically.

Then in another ranke, marched immediatlie the Schoole authors, whose crotchets are nothing else but a descant vpon the plaine song of the Fathers: and therefore *Peter Lombard*, their grand captaine, is stiled *Magi-
ster Sententiarum*, the compiler of the Fathers axioms; and *Thomas* is termed by ^f *Tritemius*, aliter *Augusti-
nus*; and it is an vsuall adage in the Schoole, ^r that the
soule

soule of *Augustine* was *Pythagorically* transfused into the corps of *Aquin*; as *Zeno* said, *Rhetorike* is like the hand open, and *Logick* like the fist shut; as ^u *Galeottus Martius* said, *Hebrew* is *Chalde* augmented, and *Chalde* *Hebrew* curtailed. And as one said, galloping is nothing else but a loftie amble, and an amble nothing else but a soft gallop: So the father is a large schooleman, and the ^x schooleman a short father; the one doth flie out, and as it were gallop in the large fields of Common places, the other as it were amble in the strict termes of argument; the one so plaine as the palme, the other so knottie as the fist.

As ^y *Augustine* wrote of his bastard *Adeodatus*; *Ego in illo puero prater delictū nihil habebam*; so the schoolemen may confesse of their treatises (which are their children, as ^z *Synefius* called his orations) that there is nothing in them of their owne, but only that which is bad, all the good stufte is the fathers (if I may so speake,) but the curious snipping and pincking is their owne. I might here mention the scribbling Frier, a midling Diuine betweene a father and a schooleman, ape to both: but as some imitated ^a *Pompey* the great in scratching his head with one finger; and as some ^b *Philip Melancthon* in his stammering speech, and other *Sir Thomas More* in wearing his gowne on one shoulder; euen so the Frier, as an horseleech, did onely suck the corrupt blood out of the schoole veine, and spider-like, gather poyson out of the fathers sweet flowers.

To come neerer home; Vniuersities in this last age, be nothing else but the old Schooles new plaistered, and our Diuinitie professors are reformed Catholikes, as *Zanchius* is termed vsually the refined *Thomist*; *Melancthon* the perspicuous schooleman: *Luther*, I thinke, may challenge the stile of our countriman *Bacon*, ^c *Doctor resolutus*; and the Iesuit is a motheaten schooleman in a new print and faire couer: the difference betweene them is only this, as *Bonamicus* once wittily; the schooleman is philosophicall in his *theologie*, whereas the Iesuit is *theologicall*

^u *De promiscua doctrina*, cap. 6.

^x *Carbo*, introduct. in sac. Theolog. lib. 1. cap. 8.

^y *Confess.* lib. 9. cap. 6.

^z *Epist.* 1.

^a *Plutarch.*

^b *Camerarius* in vita *Melanct.*

^c *Carbo* lib. 1. cap. 9. introduct. in sac. Theolog.

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gicall in his philosophie: but in the maine matters, as one said of a cinnell, that it is bread vpon bread; *Ludonicus Molina, Gregorius de Valentia, Franciscus Swarez*, and other of the Iesuiticall order in their explications, Commentaries, and disputations vpon *Aquinas*, are nothing else as it were but *Thomas* vpon *Thomas*.

^d *Melanct. enar. symb. Nicen. Tom. 1. fol. 388.*

Thus in all ages (as you see) the whole course of Diuinitie is nothing else but a ^d rehearsall of one Sermon only, *the seed of the woman*, &c. and therefore *Paul* had iust cause to repeate the same doctrine to the Thessalonians here, *ye haue receiued of vs how to walke, &c. ye know what commandements, &c. as we haue told you before, &c.*

^e *Marlorat. in loc.*

^f *Zanch. in loc.*

He therefore that despiseth, despiseth not man but God.] This argument is a ^e conclusion of the former reasons, enforcing them ^f all. It is not I *Paul* that exhort you, but Christ, and Christ is not only man, but also God; he that wils sanctification is God, he that is auenger of fornication and couetousnes is God, hee that cals vnto this holinesse is God; he therefore that despiseth our admonitions in this case, *despiseth not man, but God*, God the Father, who created vs in holinesse, God the Sonne, who renued vs vnto holinesse, God the holie Ghost, proceeding from the Father and the Sonne, to keepe vs in true holinesse.

^g *Luke 10. 16.*

^h *Heb. 12. 25.*

ⁱ *1. Sam. 2. 30.*

It is a great sinne to despise man, *Esay 33. 1. Qui spernis an non ipse spernêris?* a greater sinne to despise the messengers of God; *He that despiseth you, saith s Christ, despiseth me*; but it is the greatest sinne to despise God himself: *for^h if they escaped not, which refused him that spake on earth, how shall we escape, if wee turne away from him, that speaketh from heauen?* I will honour them, ⁱ saith the Lord, that honour me, but they that despise me, shall be despised: If one man trespasse another, the Iudge shall iudge it; but if a man offend God, who shall plead for him? all his aduersaries shall be destroyed, and out of heauen shall hee thunder vpon them; as *Paul* in this text, *he is an auenger of such things*. If God then despise those who neglect him, all

all the rest of their time shall be spent, in ^k heaping vp wrath against the day of wrath.

^k Rom. 2. 5.

But how doth our Apostle proue this proposition, *hee that despiseth, despiseth not man but God*? because, saith he, *God hath sent his holy Spirit among you*] There be two readings of these words, *eis ip̄s & eis v̄p̄s*: if we translate with the vulgar Latin, *Marlorat, Beza*, God hath *giuen vs* his holy Spirit, then *Pauls* argument is framed ^l thus; he that despiseth vs, despiseth not man but God; for wee write not out of our owne authoritie, but as inspired by the blessed Spirit, which is God. If we reade with our Church according to the best ^m Copies, *among you*, then *Paul* argueth after this sort, God hath sent his holy Spirit among you for this end, that you may ⁿ discerne sanctification to be his will. His Spirit is our helper, Rom. 8. 26. our comforter, Ioh. 14. 16. our teacher, 1. Epistle of Iohn, 2. 27. and therefore *quench not the Spirit*: no man can extinguish the Spirit, ^o but the wicked endeouour so far as they can, to put it out, and so they be said to quench the Spirit, as to ^p crucifie Christ againe, not actually, but intentionally. Or as ^q other expound that text, the wicked are said to quench the Spirit in that they quench the gifts of the Spirit; a metaphor taken from fire, which is put out either by casting on water, or taking away the wood; and so we quench the seruor of Gods holy Spirit with our dirtie sinne, fornication and avarice; the bodie is the soules house, the soule the Spirits house; fornication pollutes the body, couetousnes, which makes vs dote on the worlds muck, defileth the soule: this puddle then must needs extinguish Gods holy fire within vs. Againe, we lessen this heate by taking the fuell away, neglecting good motions, and the meanes to cherish these motions; hearing of the sacred word, receiuing of the blessed Sacraments, heartie prayer, holy deuotion are the bellows to blow the coales and encrease the sparkes of all Gods heavenly graces: hee therefore that stops his cares and hardens his heart, when the preachers *exhort by the Lord Iesus*,

^l Zanch. in loc.

^m Ambros. Erasmus, the lesser English and Hen. 8. Bible.

ⁿ Calvin. apud Marlorat. in loc.

^o Augustin. epist. 23. & lib. 2.

cont. epist. Parmenian. cap. 13.

^p Heb. 6. 6.

^q Theophylact. Aquin. Marlor. in 1. Thess. 5.

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Iesus, hee that regardeth little the word and will of God commanding sanctification, he that will not possesse his vefsell in honor and holines, he that oppresseth or defraudeth his brother in bargaining, what doth he but quench the Spirit, despising not man but God, a beseeching God, a God that rather wils then commands, a God that cals vnto holines, an auenging God, a God that dwels (as it were like an inmate) with him, a God that vseth all meanes for his good in this life, that hee may encrease more and more: for his glorie in the next, that hee may rest vpon his holy hill for euermore?

Whereas it is obiected, if the blessed Spirit dwell in vs, and preach in our hearts, what neede wee reade the Scriptures, and heare so many Sermons and exhortations? Answer is made, that the Spirit doth not alway worke immediatly, but by the Word and Sacraments immediatly; *lex est lux*, Gods law is a light, by which the holie Ghost enlighteneth vs, in it selfe the letter is dead, but the Spirit giueth life: for, as *Augustine* like himself most iudiciously, *the children of God are led by the Spirit of God; ut quod agendum est agant, & cum egerint, illi à quo aguntur gratias agant: aguntur enim ut agant, non ut ipsi nihil agant; & ad hoc eis ostenditur quid agere debeant: ut quando id agunt sicut agendum est, id est, cum dilectione & delectatione, iustitia suauitatem quam dedit Dominus, ut terra eius daret fructum suum, accepisse se gaudeant.*

It is true, none shall be lost, but the childe of " perdition; yet God saith vnto the watchman by the mouth of his^x Prophet, If thou giuest not the wicked warning, nor speakest to admonish him of his wicked way, that hee may liue, the same wicked man shall die in his iniquitie, but his blood will I require at thy hand: for seeing *God will that all men shall be saued, and come vnto the knowledge of the truth*, it is our dutie to beseech them as brethren, and exhort them by the Lord Iesus, that they may encrease more and more; *ne pereant ipsi, vel alios perdant.*

This is Gods reuealed will which appertaineth vnto

vs,

^r 2. Cor. 3. 6.

^r Rom. 8. 14.

^r *Augustin. de correction. & gratia, cap. 2.*

["] Iohn 17. 12.

["] Ezech. 3. 17. 18

^r 1. Tim. 2. 4.

["] *Augustin. ubi supra, cap. 16.*

vs, as for his secret will, we must leaue that to himselfe, Deut. 29. 29. to determine who shall be saued, or who shall be damned, is not ^a *iudicium luti sed figuli*, not belonging to the clay but to the potter, in whose ^b power it is to make of the same lumpe one vessell to honor, and another vnto dishonor. It is the Pastors dutie to beseech and exhort, it is the peoples dutie to suffer the words of exhortation, and therefore seeing ye haue receined of vs how ye ought to walke, seeing ye know what is the commandement and will of God, seeing the holy Spirit is sent among you for this end, that ye keepe your vessels in holinesse and honor, he that despiseth, despiseth not man but God; and God, as it followeth in the propounded method to be considered, is an auenger of all such things.

If neither the preachers of God in exhorting, nor the goodnesse of God in calling, nor the will of God in commanding, nor the Spirit of God in mouing can preuaile with you, then tremble at his iudgements, he is an auenger of fornicators and oppressors,

and that two waies {
 especially: {
 1. By withdrawing from them his heavenly graces.
 2. By powring vpon them his heauie iudgements.

The wicked in ^c grieuing his Spirit leese the Spirit, and then the ^d foule fiend possesseth them, and makes them worke all vncleannesse euen with greedines, Ephes. 4. 19.

^e *Seneca diuinely, Sacer intra nos Spiritus sedet, hic prout à nobis tractatus est, ita nos ipse tractat*; the blessed Spirit is sent to dwell among you, but if any man entertaine not the holy Ghost as a holy ghuest, almightie God will take his Spirit from him, and that vncleane spirit taking vnto him seuen other worse then himselfe will enter in, and dwell there, and the end of that man is worse then the beginning, Matth. 12. 45. ^f *For it is vnpossible, that they which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the powers of the world*

^a *August. ubi supr. cap. 5.*
^b *Rom. 9. 21.*

^c *Ephes. 4. 30.*
^d *Matth. 12. 43.*

^e *Epist. 41.*

^f *Hebr. 6. 4.*

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to come; if they fall away, should be renewed againe by repentance; seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him. An hard saying to vnderstand, most hard to vndergo.

And this (as the schoole speakes) is *pœna damni*, the want of good in the reprobate, who despise Gods holy Spirit within them, after which ensueth alway *pœna sensus*, in this life temporall punishment, in the next, eternall; in this world ^g God rained vpon filthie Sodom and Gomorrha fire and brimstone; *gehennam misit e cœlo*, saith ^h *Saluianus*, he sent hell out of heauen to consume those people for their vncleannesse; he caused ⁱ *Phinehas* also to slay *Zimbri*, and *Cozbi* in the very act of incontinence; hee suffered a silly seamster with her sheares to thrust thorow ^k *Walter* a popish Bishop of Hereford, that would haue forced her to folly.

The prouerbe is true, that the best end of such as shall continue still in these foule finnes, is pox and penurie.

^l *Nuda Venus picta est, nudi pinguntur amores,
Nam quos nuda capit, nudos amittat oportet.*

Now for oppression and defrauding our brethren in bargaining, it is very remarkeable, that God in all the new Testament is called but once the Lord of hosts, and that as an auenger of these sins, ^m *Behold, the hire of the labourers, which haue reaped your siel as (which is of you kept backe by fraud) crieth, and the cries of them that haue reaped, are entered into the eares of the Lord of hosts.* *Aquine* notes in his Commentaries vpon this text of S. James, that there be but foure kinds of crying finnes mentioned in all the Scriptures according to that old distichon:

*Clamitat in cœlum vox n sanguinis, & o Sodomorum,
Vox p oppressorum, merces retenta laborum.*

Three of these foure are crying against the couetous wretch, as being an open oppressor, a secret defrauder, both open and secret murtherer; for when his poore brother shall starue for want of food and clothes, i s he not accessarie to his death, if not principall? and therefore the clamours

^g Gen. 19. 24.

^h Lib. 1. de gubernat. Dei.

ⁱ Numb. 25. 8.

^k Malmesbur. de gestis pont. Anglor. lib. 4. in vita Walteri.

^l Epigram. vet. lib. 1. ex Epicteto.

^m James 5. 4.

ⁿ Gen. 4. 10.

^o Gen. 18. 21.

^p Exod. 3. 9.

clamours of many poore debtors in the dungeon, of many poore labourers in the field, of many poore neighbors crying and dying in the streets, enter into the cares of the Lord, who, being Lord of hosts, hath innumerable souldiers euer readie to fight against them that fight against him and his; and so we reade that an host of frogs discomfited oppressing *Pharao*, that an host of lice deuoured cruell *Herod*, that an host of rats eat vp couetous *Hanno*; but the Magistrates are Gods especiall lieutenants in this battell, and therefore by Gods appointment [¶] *Iehu* king of Israel brake *Iesabels* necke, for taking away *Naboth* his life, that *Achab* her husband might enioy his vineyard, 1.Kings 21. and [¶] *Catellus* a British king hanged vp all oppressors of the poore for example: King *Edward*, commonly called good King *Edward*, [¶] banished them all his land. And albeit sometime the great theecues hang vp the little theecues, as *Diogenes* unhappily, yet God at his general assise wil auenge these things, whē as he shall say to such as omitted only the workes of mercie, much more to such as haue committed acts of crueltie, *Depart from me ye cursed into everlastng fire, prepared for the Diuell and his angels.* What then shal the muck-worme gaine by purchasing an earthly lordship, and losing an heavenly kingdome? What shall the fornicator get, enduring an ocean of torture for a drop of pleasure? [¶] *Momentaneum est, quod delectat, aeternum, quod cruciat:* O that men would forget the beginning, and only behold the [¶] end of these delights, and consider heere with our Apostle, that *God is an auenger of such things.*

[×] It is written of *Lyfimachus*, that hauing his citie besieged, and himselfe together with his whole armie being in extreame danger of perishing by thirst, in exchange of a cup of cold water, he deliuered vp the keyes of his citie to his enemy; which cold comfort he had no sooner tasted, but his tongue bewrayed the grieve of his heart, saying, O that in lieu of so momentanie a pleasure, I should be made of a soueraigne, a seruant, of a king, a captiue!

[¶] 2. King. 9.

[¶] *Slow Chron.*

[¶] *Ranulph. Glanuil de legibus et consuet. Angl. lib. 7. cap. 37.*

[¶] *Gregor.*

[¶] *Aristotle.*

[¶] *Plutarch.*

7 *Vega dom. 1. quadrages.*

2 *1. Cor. 7. 20.*

2 *Ephes. 1. 1.*

b *2. Pet. 2. 20.*

captiue! 7 O that euery sinner would applie this, and meditate with *Hierome*, *Brenis est voluptas fornicationis, & perpetua pœna fornicatoris.*

God hath not called vs vnto uncleannesse, but vnto holinesse] 2 Euery man must continue in that calling, whereunto he is called, and therefore seeing we are called to be a Saints, and haue escaped from the b filthinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, we may not with the sow returne to the mire, nor with the dog to the vomit, and therefore let vs pray with the Church: *Almighty God, which dost see that we haue no power of our selues to helpe our selues; keepe thou vs both outwardly in bodie, and inwardly in soule, that wee may be defended from all aduersitie, which may happen to the bodie, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.*

The Gospell. MATTH. 15. 21.

Iesus went thence and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan, &c.

IN this one Gospell } workes of Christ } Iustice.
 I obserue two great } vertues of a Christian } Mercie.
 } Faith.
 } Loue.

c *Psalm. 25. 9.*

d *Ludolphus de vita Christi. part. 1. cap. 89. & Jansen. concord. cap. 61.*

c All the waies of God are mercie and truth; the two pillars of his kingdome are iustice in punishing, and mercifulnesse in giuing grace, forgiuing sinne. Christ heere shewed his iustice in d leauing the most ingrateful Iewes, and comming into Tyrus and Sidon, countries of the Gentiles; and this should terrifie vs, in that our vnthankfulnes hath worthily deserued, that Christ should depart from our coasts into some new found land, taking his word

word from vs, and bestowing it vpon a people, that will bring forth better fruit thereof.

Christs mercie doth appeare, first, generally toward all the Gentiles, in making them his ^e people, who were no people, a fauour in ^f other ages vnkowne vnto the sons of men, as it is now reuealed vnto his holy Apostles and preachers by the Spirit, that the Gentiles also should be inheriters, and of the same bodie, and partakers of Gods promise in Christ by the Gospell; more particularly toward this Cananite woman, in hearing her prayers, and helping her child: and this may comfort vs, in that the ^s Lord ouer all, is rich vnto all that call vpon him.

The two chiefe vertues of a Christian are faith and loue, both are most eminent in this woman; her faith is such as that our Euangelist reports it with an *ecce, behold, a woman of Canaan*; ^h it is strange, that a woman, and that not a Iew but a Gentile, and among all the Gentiles of the ⁱ most accursed and wicked nation, a Cananite, should haue such a measure of faith as to conquer not only the world, but also the lord of the world: for, ^k whereas it was shewed in the Gospell appointed for the last Sunday, that Christ in a duell ouercame the diuell; it is said in the Gospell for this Sunday, that a fillie woman ouercame Christ, not by force, but by ^l faith.

Haue mercy on me, O Lord, thou Sonne of David] These words intimate Christs office, natures and person; ^m *haue mercie*, shewes his office, for he came ⁿ to preach good tidings vnto the poore, to bind vp the broken hearted, to comfort al that mourne, ^o to visit and redeeme his people: the word ^p *Lord*, his Diuine nature: *Sonne of David*, his humane, both together one Christ, not by confusion of substance, but by vnitie of person: this preamble then insinuateth her faith to be sound, in that she went not for helpe to Baalzebub, as ^q *Abazia*, nor to witches, as ^r *Saul*; not to Christs Apostles, as the father of the lunaticke child, Mat. 17. 16. but she came and cried vnto the Messias himselfe, beleeuing that he was able to help, because the Lord, and

^e Osee 2. 23.

^f Ephes. 3. 5. 6.

^s Rom. 10. 12.

^h Pontan. feria. 5. dom. 1. qu. drages.

ⁱ Maldouat. ex Chrysost. in loc.

^k Dic. feria. 5. post. dom. 1. qu. drages.

^l Heb. 11. 33. & 1. epi. 7. loh. 5. 4.

^m Pontan. ubi supr.

ⁿ Esay 61. 1.

^o Luke 1. 68.

^p Ludolphus ubi supra.

^q 2. Kings 1. 2.

^r 1. Sam. 28. 7.

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willing because the Sonne of Dauid; see before, Gospell Sunday after Christmas.

Her faith appeares also to be great by the	{ fruit thereof, vers. 22. 23. 24. 25. 26. 27. commendation of Christ	{ Parol. <i>O woman great is thy faith.</i>
		{ Real. <i>Her daughter was made whole euen the same time.</i>

The principall fruits of her faith here mentioned are worshipping and praying, and that is comended in foure respects, as being

1. Discreet.
2. Feruent.
3. Humble.
4. Constant.

Her deuotion was discreet in regard of matter and manner. For matter; in praying for that only which was most fit for her to beg, and Christ to giue, to wit, mercie, *miserere*; this is her totall summe, Mercie good Lord, *Lord helpe*. The Philosopher said truely, that a wise man euer begins at the end; and therefore this woman was verie wise to begin her prayer with that which is the end of all our praying, *Haue mercie on me, good Lord*. Christ is faithfull and cannot denie himselfe, saith *Paul*; the which text is wittily glossed; if we desire worldly wealth, hee may denie, for that is not himselfe; if we desire reuenge, he may deny, for that is not himselfe; if we desire preferment, he may deny, for that is not himselfe; but if we desire mercie, then he cannot denie, for that is himselfe. *Deus meus misericordia mea*, thou O God art my refuge and my mercie, the father of mercies, and therefore cannot deny himselfe. Lord I do not alleage my merit, but expect and only respect thy mercie.

Againe, she was discreet for the manner, vsing not so much babling of the mouth, as deuotion of the mind; her petition was a very *briefe*, containing an y ocean of matter in a little current of speech, *haue mercie on me; Lord help me*. *Lycurgus* enioined the people to offer little sacrifices vnto their gods: for, saith he, they respect more the inward

2. Tim. 2. 13.

Diez ubi sup.

Psal. 59. 17.

2. Cor. 1. 3.

Ludolphus ubi supra.

inward affection then the outward action; a rule which our master Christ hath given vs in the sixt of *Matthew*, when ye pray use not much babling, a word is enough to the wise, more then enough to a friend. Almighty God is wisdom it selfe, ^z knowing our need, mercie it selfe, and heares the ^a very groanes of his seruants, albeit they be not expressed and vttered distinctly; this woman therefore dealt discreetly considering the person of Christ, and shortnesse of time, and inconuenience of place, to beg in a few words, *haue mercie on me.*

^a *Matth. 6. 8.*

^a *Rom. 8. 26.*

2 Her praying was earnest and seruent; it is said in the text twice, that *she cried*, and this crie was not so much the lifting vp of her voice, as of her heart; of which kind of crie, God said vnto *Moses*, *Exod. 14. 15.* Wherefore criest thou vnto me? So *David* in his Psalmes often, I cried vnto the Lord, and called vpon him with my whole heart. So ^b *Paul*, I will pray with the spirit, I will pray with vnderstanding also. See before *Magnificat.*

^b *1. Cor. 14. 15.*

3 She was humble in her deuotion, holding this opinion, that we cannot attribute too much vnto God, nor too little vnto our selues; and therefore though Christ called her *dog*, she called him *Lord*, extolling him who did extenuate her, and so Christ regarding the lowlinesse of his handmaid, calles her no more dog but *woman*; and whereas at the first he did answere nothing, at the last he granted euery thing that she desired: *O woman, be it vnto thee euen as thou wilt.*

4 She was constant in her sute, not discouraged either with Christs demall or delay, but continually followed him and his, vntill her selfe was heard, and her daughter healed. Christ for the ^c greater manifestation of her faith and patience, made three great stops in granting her request. First, he doth neglect her, answering not a word, vers. 23. Then deny her, vers. 24. ^d *I am not sent but to the lost sheepe of the house of Israel.* Thirdly, reproch her, as she might happily construe him, *It is not meet to take the childrens bread, and cast it to dogs.* And yet her faith was so

^c *Theophylact. Thomas, Zepper. in loc.*

^d *Non corporali presentia. Caietan. sed spirituali, Culman. in loc.*

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• *Dier ubi su-
pra.*

† *Chrysoſt. Theo-
phy laſt. Thomas,
&c. in loc.*

‡ *Melanct. com.
in Mat. 15. &
poſtil. dom re-
miniſcere.*

h *Rom. 5. 20.*

ſtrong, that ſhe takes a good hint by Chriſts worſt word, and entangles him as it were in his owne ſaying, truth Lord, I am a dog, and therefore I will do like a dog, neuer depart from my maſters heeles, vntill I am rewarded. ¶ A ſpanell will queſt, when he doth eſpie game, neither can I hold my peace, when I ſee ſuch aduantage; the dog will ſoone cure the ſore which hee can licke with his tongue, giue me leaue to ſpeake then, O Lord; I am no Iew, and therefore becauſe no child, † I looke for no bread, but yet as a dog I may well expect *crums from my maſters table*; albeit your greatett miracles and mercies are for the Iewes, your owne councitmen and peculiar people, yet you may well act a little miracle, caſt out one diuell, ſhew a ſmall fauour to me who am a Cananite, I craue not a loafe, I beg only fragments, one crum, one dram of thy mercie, *Lord helpe me.*

It is well ſe obserued, that Satan assaults our faith and hope with these two suggestions especially; first, that in regard of our manifold sins and iniquitie, we be most vnworthie to receiue any fauour from God; secondly, that howſoeuer we ſerue God in holines and righteousnes all the daies of our life, yet happily we do not belong to the number of Gods elect: he doth paſſe by many notable men, as *Auguſtus*, *Cato*, *Socrates*, and elects *Magdalen* an harlot, *Matthew* a Publican, *Zachew* an oppreſſor, yea the theefe vpon the croſſe. This woman is assaulted heere with these two temptations; in that Chriſt at the first answered nothing, and after compared her vnto a dog; ſhe might imagine that ſhe was no way worthie to receiue comfort. Secondly, ſhe might feare that ſhee did not appertaine to Gods election, becauſe the Sauour of the world ſaid, *I am not ſent but to the loſt ſheepe of Iſrael*; and yet her faith is ſo great, that the more ſhe feeles her owne miſerie, the more ſhe ſeekes after Chriſts mercie; ſo we muſt ſay with h *Paul*. if at any time we fal into the like temptation, *where ſinne aboundeth, there grace aboundeth much more*; for our ſins in regard of themſelues are finite, but

but the grace of God is infinite: rob not then God of his glorie, make not his goodnes lesse then thy wickednesse; howsoeuer thou be not so faithfull as *Abraham*, so patient as *Iob*, so penitent as *Dauid*, yet cease not to cry with this woman, *O Lord thou sonne of Dauid haue mercie on me.*

If the common enemy shall besiege the castle of our comfort with that other suggestion, as that the number of Gods elect children is small, some few lost sheepe of Israel, a little flock; then answer with this woman here, that the crummes of Gods mercie belong to the Gentiles as well as to the Iewes; and with ⁱ *Paul*, that all beleeuers are Israelites; and with ^k *Augustine*, that all faithfull heathen are more Israel then Israel it selfe; that the promises of God touching our saluation are generall, as *Rom. 10. 12. He that is Lord ouer all, is rich vnto all.* And *Matth. 11. 28. Come vnto me all ye that are laden, and I will ease you;* at least indefinite, not excluding any particular man; ^l *For God so loued the world, that he gaue his only begotten Sonne, that whosoener beleeueth in him should not perish, but haue life euertlasting.* But I beleeue and call vpon him: ergo, I am included in the generalitie, not excluded elsewhere through any particularitie.

For albeit my name be not written in the couenant of grace particularly, yet grace is offered to me particularly; first in Baptisme, then in the Lords Supper, often in hearing of Gods holy word; so that except by doubting I cut off my selfe, I am sure to be concluded in Gods generall pardon; I may not curiously search into his secret counsel, but I know this to be his reuealed will, and therefore my heart is surely set, so long as I haue any being, to call vpon him and crie after him, as the woman of Canaan, *haue mercie on me, O Lord, thou sonne of Dauid.* Now the practises of holy men and womē are as it were Commentaries vpon the Commandements of God, and many of them are recorded in sacred history for our instruction and example, ^m that being compassed about with so great a cloud

ⁱ *Galat. 3. 29.*

^k *In Psal. 148.*

^l *Iob. 3. 16.*

^m *Heb. 12. 1.*

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a cloud of witnesses, wee might cast away euery thing that presseth downe, and the sinne that hangeth so fast on, and so runne with patience the race that is set before vs.

And surely the Church hath allotted this historie for this time, because religious fasting consists in heartie prayer and vnfained humiliation for our sin. This Sunday was called heretofore *Dominica reminiscere*; let vs therefore remember and learne by this good woman, how to be deuout all the Lent, all the yeere, praying discretely, feruently, humbly, constantly, neuer leauing Christ vntill he blesse vs, vntill some crummes of mercie fall from his table.

• *Dicitur ubi supra.*

• *Caluin. Bucer. Culman. in loc.*

• *Extra. de reliquijs, cap. audiuius.*

• *De sanctorum beatitud. cap. 7. S. ultimo.*

His Disciples came and besought him } As the snow which fals vpon the mountaine being dissolued into water by the beames of the Sunne, and descending vpon the valley maketh it to giue her encrease, but being depriued of the Sunnes heate, remains congealed and vnprofitable; so such as are in high places, as it were mountains, in Court and Countrie, vpon whom the fauour of God and the King shine most, ought not to be frozen in charitie, but to haue the bowels of pietie and pitie melt for the good of their inferiour brethren. I will not here dispute whether the Disciples out of loue besought Christ, or only for her importunitie, who cried after them, and so was troublesome to them. Howsoeuer, it is absurd vpon this foundation to build inuocation of Angels and Saints. It is lawfull to pray the Saints liuing to pray for vs, as here we haue a paterne, and in the fifth of *S. Iames* a precept, *Pray one for another*; but for inuocating Saints dead, there is neither promise, nor example, nor warrant in all Gods holie Bible, which is our light and lanterne.

Againe, the Romish Church hath canonized many for Saints, who can be no better then diuels; as *p Alexander* the third reprehended some for giuing the honour of a martyr to one that died drunke; and, as *p Bellarmine* confesseth

seeth out of *Sulpitius*, the people did long time deuoutly celebrate one for a martyr, who was a theefe, and after appeared and told them that he was damned. So the Papists adore *Papias* a Millenarian heretike: *S. Becket* a traitor, *S. Sanders* an open rebell, and other who were neither saints in heauen nor men on earth, as *S. Christopher*, *S. George*, *S. Catharine*, *Quiriacus*, and that which often makes me merrie, *Father Parsons*, whom *Ribadeneira* calls a perpetuall martyr all his life, must be worshipped euen of the secular priests as a Saint after his death. See Gospell, Dom. 5. after Easter.

O woman great is thy faith] *O* is an interiection of maruelling; but it is a wonder how Christ, who knowes all things, should wonder at any thing, how hee that gaue this faith vnto this woman, should admire this faith in this woman. Answer is made by some, that Christ did wonder not as God, but as man, in which respect his experimentall knowledge was encreased daily. But I think with other expositors, that Christ is said here to wonder, as God elsewhere to be cōpassionate and angrie; *non secundum affectū, sed secundum effectum*, (as the 2 schoole speaks) not that there is any such perturbation in God as wrath and anger, but that in punishing hee doth behaue himselfe like one that is angrie; so Christ did wonder in shew, to make vs wonder in deed, that he might hereby stirre vs vp highly to commend and imitate the great faith of this woman; as *Augustine* pithily, *Non sunt signa perturbationis animi, sed docētis magistri*; These words, *O woman great is thy faith*, are not signes of an ignorant mind, but of a skilfull master: her faith did not astonish him, but admonish vs only, for whose learning they were first spoken and after written.

And it is worth our further obseruation, that Christ did not wonder at the faith of any Iew, but at the faith of the Gentiles only, to wit, at the faith of the Centurion, Matth. 8. and at the faith of this woman in this place; the reason hereof is plaine, because the Gentiles in old time were

* *Baronius martyrolog. Feb. 22.*

† *Hieron. catalog. script. in vita Papiæ.*

‡ *Bellarmin. de sanctis, cap. ultimo: S. Responso sanctorum.*

§ *Baron. annual. Tom. 2. fol. 650.*

¶ *de martyrolog. Roman. c. 2.*

* *Catalog. script. Iesuit. in vita Parsonij.*

† *Caluin. & Bucer. apud Martiorat. in Matth. 8. 10.*

‡ *Thomas, part. 1. quest. 21. art. 3.*

* *Augustin. cont. aduers. legis & prophet. lib. 1. cap. 7. & Thomas in Matth. 8.*

† *De genesi contra Manicheos, lib. 1. c. 8. Tom. 1 fol. 565. his admiration was an admonition.*

‡ *Maldonat in loc.*

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^d Ephes. 2. 12.

^e Cyprian. &
Emman. Sa. no-
tat. in loc.

^f Iosua 2.

^g 1. Kings 17.

^h 2. Kings 4.

ⁱ Mark. 12. 42.

^k Galat. 3. 28.

^l Phil p. 4. 13.

were ^d strangers from the couenant of promise, without hope, without God in the world. That all people therefore should be Gods people, is the doing of the Lord, and it ought to bee wonderfull in our eyes; our Sauour here did wonder a little, that wee might wonder much, acknowledging and magnifying his mercie toward vs.

Woman] After it was once manifest, that she was no longer an infidel, but a beleeuer, Christ calls her ^e no more dog, but *woman*. Hence we may learne to censure men not as they haue bin, but as they are; when new vertues arise in the place of old vices, highly to commend them in our stiles, as Christ here this womā, *O woman, great is thy faith.*

It is able to put the very life of religion into the hearts of women, to see that euey little dutie of theirs is so wel accepted of God, and remembred in his bookes; as the little kindnes of ^f *Rahab* in entertaining ^y spies of *Iosua*; the little meale which the widow of ^g *Sarepta* spent vpon *Elia*; the little chamber which the ^h *Shunamite* prouided for *Elisha*; the little mite which the ⁱ widow cast into the treasurie; *Maries* box of ointment, the diligence of *Martha*, the faith of this woman. And therefore let not them complaine too much of their weakenes, nor other condemne too much their wickednes; let not them complaine either of nature or grace; not of nature, for, as the Martyr *Iulitta* said, exhorting women to constancie, they be made of the same matter with men, not only flesh of the flesh, which is weak; but also bone of ^y bone, which is strong; not of grace, ^k *for in Christ Iesus there is neither male nor female*; though women in regard of their sex be weake, yet they be strong in the Lord, and in the power of his might, ^l able to doe all things through the help of Christ: so we reade that *Esther* was renowned for her zeale, *Iudith* for her valour, the Queene of *Saba* for her wisdom, *Rebecca* for her discreet carriage, *Sara* for her obedience, *Rachel* for her amiablenes, and here this woman is a map of patience and mirror of faith, *O woman great is thy faith.*

Great]

Great] In comparifon, as the Difciples faith is ^m elfewhere called little; the Difciples faith was little, confidering their great mafter; and this womans faith was great, confidering her ⁿ little meanes of inſtruction. A little faith, ſo little as a graine of muſtard, and that ^o implicit, confuſed and infolded, is ſufficient for ſome men at ſome time, to wit, in the beginning of their conuerſion, and in the houre of ſome grieuous temptation; but where God doth giue greater meanes, hee lookes for a greater meafure; when he beſtoweth a greater portion of grace, then he doth expect a greater proportion of goodnes. Little faith in this vntaught woman was great; it was well for her that ſhe was a dwarfe in beliefe; but in this great Sunſhine of the Goſpell, it behoueth vs to bee like *Saul*, higher then other by the ſhoulders; it is required of vs aſſuredly, that we goe from vertue to vertue, and grow from faith to faith, &c.

Thy faith] Chriſt healed the childe through the faith and inuocation of the mother; thy great faith hath made thy daughter whole. ¶ Let no man doubt then but that the prayer and faith of our common mother auaieth much in catechizing and baptizing children. If the petition of a priuate mother was ſo forcible, then vndoubtedly the deuotion of the publike congregation ſhall preuaile much more: and indeed this woman is a liuely picture of the Church, reſembling her tender care, beſeeching Chriſt daily to take pitie on her poore children grieuouſly vexed with the diuell and his angels.

Be it vnto thee euen as thou wilt.] In that hee faith not, O woman goe thy way, thy daughter is well, or the diuel is gone out of thy daughter, as S. 4 *Marke* reports it, but further, *O woman be it vnto thee, euen as thou wilt*; obſerue the power of faith and gratiouſnes of Chriſt; the power of faith, in that all things are poſſible to him that beleeueth; and the rich mercie of Chriſt, who is ſo good as his word, yea better then his promiſe: for whereas hee ſaid, *ask and yee ſhall haue*, this woman asking in faith had more

^m *Matth. 6. 30.*

ⁿ *Caluin. apud Marlorat. in loc.*
^o *Perkins reſor. cat. tit. implicit faith, & graine of muſtard. con. 2. 3. & Calvin. Inſtitut. lib. 3. c. 2 §. 5. idem Melancthon. Beza, Bucan.*

^p *Bernard. ſer. 66. in Cant. & Remigius apud Thomam in loc.*

^q *Cap. 7. 29.*

^r *Matth. 7. 7.*

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more then she did aske; for whereas her sute was for one thing, namely, that her childe might bee made whole, Christ granted her more; Be it vnto thee euen as thou wilt. See Gospell, Dom. 19. post Trinit.

† Thomas, Ludolphus, Iansen.

Hitherto concerning the faith of this woman. Her loue doth appeare in^t saying, *Miserere mei*, not *mea*, reputing her childs misfortune her owne miserie, haue mercie on me in healing my daughter. It is said truly that necessitie makes a man pray for himselfe, but charitie for another; and in charitie the rule is good, the neerer the dearer: and therefore seeing our children next vnto our selues, and our wiues our other selues, are neere vnto vs, it is good reason we should wish them al good, especially that they may be dispossed of the diuell.

† Ecclesiast. 7. 23

Unusquisq; tot habet demonia quot crimina; so many finnes are so many fiends in euery man, and some diuels cannot be cast out but by fasting and prayer. It is our dutie to coniure the spirit of vncleannes, and other foule fiends out of our children in their yong yeeres: *If thou haue sonnes instruct them, and hold their necke from their youth.* Albeit this Cananite did suffer patiently whatsoeuer Christ and his Disciples either said or did in reproching her nation, and repelling her sute, yet she could not endure this one thing, that a diuell at her owne house should possesse her owne child; marke the parts and passions of her speech, *O Lord thou sonne of David haue mercie, &c. for my daughter is piteously vexed with a diuell*; it is not a seruant, but a daughter; and not anothers childe, but *my daughter*; and she is not only troubled, but *vexed*; and that not a little, but *piteously*; not with a common euill, but euen with a very diuell. See Gospell, Dom. 1. post Epiphan,

The

The Epistle. EPHES. 5. 1.

Be ye followers of God, as deare children, &c.

THe first words of this chapter agree with the last words of the former, as a ^u conclusion to the precedent exhortation, *Be courteous one to another, and tender hearted, forgiuing one another, euen as God for Christ's sake forgane you: be ye therefore followers of God, in giuing, in forgiuing, walke in loue, euen as Christ hath loued vs, &c.*

^u Zanchius in loc.

In which obserue ^x 4. points especially,

1. Whom we must imitate, *be ye followers of God.*
2. Wherefore, because ye are children, and deare children.
3. Wherein, *in loue.*
4. How, *euen as Christ hath loued vs, and giuen himselfe for vs, &c.*

^x Gorran in loc.

Where note

- Factum*, a fact, *Christ hath giuen himselfe for vs.*
- Effectum*, an effect, *an offering and a sacrifice of a sweet saour to God.*

God is the first and truest exemplar, and therefore to be followed first of all and most of all; ¹ *Ye shall be holy, because I am holy;* ² *be ye perfect, as your Father in heauen is perfect;* ³ *be ye mercifull, as your Father in heauen is mercifull.* See epist. dom. 1. post Epiphan. & Gospel, dom 4. post Trinit.

¹ *Leuit. 11. 44.*

² *Matth. 5. 48.*

³ *Luke 6. 36.*

In imitation ^b two things are principally required:

- Action, for it is not enough highly to commend and admire the paterne we propound for imitation, except we follow it indeed.
- Affection, following with a desire to follow, for it is not enough to forgiue, because wee cannot

^b Zanchius.

• Psalm. 2. 9.

• Sacerins in
loc.

• Theophylact.
in loc.

• Gorran. in loc.

• Cap. 4. 8.

h 1. Epist. 3. 18.

1 Petal. maior.
in loc.

cannot opportunely reuenge; this is not to follow God in loue, for he can as he list crush sinners in pieces as a ^c pot-
ters vessell, but we must forgiue with a mind to forgiue,
with a tender heart, euen as God for Christ sake forgiueth vs.

As deare children] Imitation doth become ^d two sorts
of men especially, scholars and children; scholars, Ioh. 13.
13. Ye call me master and Lord, and herein ye say well: If
then I your Lord and master haue washed your feet, ye
ought also to wash one anothers feet; for I haue giuen
you an example, that ye should do euen as I haue done to
you. Children, Matth. 5. 44 Loue your enemies, and blesse
them that curse you, that ye may be the children of your
Father in heauen. If it be comely and commendable for
naturall children, much more for adoptiue by grace, to
follow the maners and examples of their most mercifull
Father, ^e as being not only children, but *deare children,*
^f *Chari propter imaginem creationis, chariores propter simi-*
litudinem regenerationis, charissimi propter similitudinem
glorificationis.

The word *αγαπῶ*, signifieth not only *dilectum*, but *dili-*
gibilem, one that induceth another to loue him: heere
then is another argument included; the more we follow
God, the more God loueth vs, euen the neerer the dea-
rer: If ye draw neere to God, saith S. ^g James, he wil draw
neere to you; be yee therefore followers of God *as chil-*
dren, as deare children, especially because most deare, when
ye most imitate.

And walke in loue] We must not imitate Christ in mi-
racles but in morals, in his loue principally, for that is a-
boue all his workes; he doth not say talke of loue, but
walke in loue; the whole course of our liuing must be lo-
uing; all that we do, that we say, must begin, continue
and end in loue: when we run courses without it, euery
step is out of the way to God, for *God is loue*; this our loue
must not be dissembling, but *dilectio vera*, saith S. ^h Iohn,
dilectio mera, saith ⁱ Martin Luther, an heartie plaine
working loue.

Euen

Euen as Christ] It is well ^k obserued, that ~~valde~~ heere doth not imple an *equalitie*, but a *qualitie*, we must loue another as Christ loued vs, as for the manner, not for the measure; ¹ the loue of Christ passeth all knowledge; God so loued the world, that he gaue his only begottē Son, so much as no tongue can tel, or heart conceiue how much, as being infinite for greatnesse and goodnes: on the contrarie, mans loue is inconstant, weake, mixed with selfe-loue, yet we must imitate God as deare children: a little child though he cannot tread in the steps of his father, yet he may walke in the path after his father, as ^m *Virgil* wrote of *Ascanius* following *Aeneas*:

— *sequiturq; patrem non passibus aqvis.*

In like sort we must follow God, albeit we cannot ouertake him in goodnes, we must *walke in loue*, *euen as Christ loued vs*, howsoeuer we cannot fet so great pases as he, for he made for our sake but one stride from the clouds into the cradle, and but another from the crosse to the crowne; to come from the bosome of his father into the wombe of his mother was a wonderfull stride; so was his ascending from hell to heauen, a very great stride: wee cannot then loue other as much as Christ loued vs; and yet we must walke in loue, run so fast and stride so farre as we can; ⁿ for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

° When a man is deliuered from some dangerous and desperate sicknesse, he will euer loue the very name of the medicine; by Christs loue men are cured of all their sores of all their sinnes, and therefore let vs honor this salue, let vs applie this vnto other, which hath done so much good vnto our selues, albeit we cannot imitate fully, yet let vs ^p emulate Christ in his loue.

Loued] Not but that Christ loueth vs now, for he saith, ^q I haue loued thee with an euerlasting loue; but our Apostle speakes in this sort, to distinguish his loue, where-with he loueth vs now, from that wherewith he loued vs

^k *Zanch. in loc.*

¹ *Ephes. 3. 19.*

^m *Ænead. lib. 2.*

ⁿ *2. Cor. 8. 12.*

° *Theophylact. in loc.*

^p *Erasmus Paraphras.*

^q *Ierem. 31. 3.*

euē while we were his enemies, as he disputes in the fifth to the Romans, *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.*

Us] That is, all vs, *Apud Deum nulla personarum acceptio, qui seipsum excipit seipsum decipit*; in this one word is infolded a double reason, exciting vs to mutuall loue. 1. He that inioyneth vs to loue, loued vs all first; & this is my commandement that ye loue one another, as I haue loued you, *dilecti diligamus*. 2. Christ loueth all those whom he willeth vs to loue, *dilectos ergo diligamus*, it is meet we should loue them heartily, whom God fauoreth highly.

Who gaue himselfe for vs] Euery word amplifieth his exceeding loue, first, who, Christ, God and man, very God of very God, in whom are hidden all the treasures of wisdom and knowledge, the Lord of lords, higher then the highest, he it was that loued vs, and so loued vs, as that he *gaue himselfe for vs*.

It is said ^c elsewhere, God spared not his owne Sonne, but gaue him for vs all to death: how then is it true, that Christ gaue himselfe? Our Sauour answereth in the fifth of *S. Iohn*, vers. 19. Whatsoever the Father doth, the same things also doth the Sonne. God in his eternall loue decreed to giue his owne Sonne for vs, and his Son became ^c obedient vnto the death, euē the death of the crosse. ^u In the beginning of the booke it is written of me, that I should do thy will, and loe I come to do thy will; as *Paul* applieth this vnto Christ, *Heb. 10. 7*. The loue then of God the Father doth not extenuate, but amplifie the riches of Christs mercie, who gaue himselfe for vs.

Gaue] This word doth also magnifie Christs loue much, he was not compelled to die, but freely *gaue himselfe*: *I lay downe my life*, saith ^x he, *no man taketh it from me, I lay it downe of my selfe*, *Pater tradidit filium, & Christus suum corpus, & Iudas Dominum suum*; the Father gaue the Son, the Sonne gaue himselfe, *Iudas* betrayed him, and the

Iewes

^r *Iohn 15. 12.*

^c *Rom. 8. 32.*

^c *Philip. 2. 8.*

^u *Psal. 40. 10.*

^x *Iohn 10. 17.*

Iewes crucified him; in one and the same tradition (as *Augustine* notable) God is to be magnified, and man condemned, *Quia in re una quam fecerunt, causa non una ob quam fecerunt*; because God and Christ did that out of loue, which *Iudas* and the Iewes out of malice. *Christ gaue himselfe*: that assertion is therefore damnable, that he was a coward in feareing the naturall death of the bodie, a distracted wretch, in suffering the spirituall death of the soule, a brand of hell in induring for a time the infernall death both of bodie and soule; for he did vndergo the first death manfully, and ouercome the other triumphantly. I know Christ did naturally feare death, otherwise he should not haue been affected as an ordinarie man, yet he willingly suffered, otherwise he should not haue been so well affected as an ordinarie martyr. See Gosp. Dom. 10. post Trinit.

Himselfe] We are not redeemed with ^z siluer and gold, all the riches of *Crassus*, of *Salomon*, or *Midas*, all the treasures of the new world, of the whole world, cannot deliuer one poore soule, that will cost more, saith ^a *Dauid*, euery soule being ^b more worth then a million of worlds; neither are we saued by the blood of buls and beasts, all those legal sacrifices were but ^c figures of this fact, dumbe shewes of this tragedie; nor by the merits of any meere man, for a mediator betweene God and man must participate both natures, our mortalitie, Gods immortalitie, ^d *Ne in utroq; homini similis longè esset à Deo, aut in utroq; Deo similis longè esset ab hominibus*; ^e *apparuit igitur inter mortales peccatores & immortalem iustum, mortalis cum hominibus, iustus cum Deo*.

Neither by the mediation of Saints, ^f for they cannot spare their oyle for our lamps, it is impossible that they should be the propitiation for our sinne; for ^g the propitiation for sinne knew no sinne; but all the Saints of God (*Marie* not excepted) were bred in wickednesse, and brought forth in iniquitie, ^h *receiuing, not giuing palmes*; and therefore the Papists are blasphemous in their absolu-

¹ *Epist. 48.*

¹ *1. Pet. 1. 18.*

^a *Psalm 49. 8.*

^b *Matth. 16. 26.*

^c *Hebr. 9. 9.*

^d *August. confes. lib. 10. cap. 42.*

^e *Ibid. cap. 43.*

^f *Matth. 25. 9.*

^g *2. Cor. 5. 21.*

^h *Apocal. 7. 9.*

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ⁱ Melanch. apolo-
g. Augustan.
conf. art. inuo-
cat. sanct. &
Luther. in Ga-
lath. 2. 18.

^k Lib. 1. de in-
dulgent. cap. 2.

^l Comment. in
1. Cantic.

^m Bellarm. de
beat. sanct. c. 17.

ⁿ J. antiquis
Missal.

^o Job 4. 18.

^p Job. 15. 15.

^q Heb. 4. 15.

^r Athanasius in
symbol.

^s Palladius lib.
1. de personal.
union. duarum
in Christo natu-
rarum.

^t 1. Pet. 4. 1.

^u 2. Cor. 13. 4.

tions and prayers, absolving thus, ⁱ *Passio Domini nostri Iesu Christi, merita beatissima Virginis & omnium Sancto-
rum sint tibi in remissionem peccatorum*; and ^k Bellarmine
plainly; The foundation of Indulgences is the Church
treasure; the Church treasure consists of Christs passion,
and the Saints suffering; and ^l Rupertus speaking to the
virgin *Marie*, saith, *Ecce vivimus tuis meritis*; and their
whole Church doth pray, ^m *Maria mater gratia*; ⁿ *sancta
Virgo Dorothea, tua nos virtute bea, cor in nobis novum
crea.*

Neither did Almighty God send a glorious Angell to
redeeme the world; for ^o behold, he found no stedfast-
nesse in his servants, and laid folly vpon his Angels, ^p hea-
uen is not cleare in his sight. Againe, blessed Angels can-
not fitly mediate betweene the mortall offender, and im-
mortall Iudge, because they be not ^q touched with the
feeling of our infirmities; and therefore when all other in
heaven and earth failed, Christ so loved vs, as that *he gave
himselſe for vs*; all himselſe, his whole person, bodie and
soule, Godhead and manhood, as God he satisfied, as man
he suffered, as God and man he saved; although his Dei-
tie could not die, yet in regard of the personall vnion of
the two natures in Christ, *God is said to have redeemed his
Church with his owne blood*, Act. 20. 28. and 1. Cor. 2. 8. *they
crucified the Lord of glorie.*

So that as the schoole speakes out of *Augustine*, *totus
Christus*, albeit not *totum Christi*, was given for vs; all
Christ, for God and man is but ^r one Christ.

^s *Solus homo non hoc unquam prestare valebat;*

Solus itemq; Deus non hoc prestare volebat.

If Christ had been man only, not God, he could not
haue done so much for vs, if only God and not man, he
would not haue done so much for vs, all Christ did die,
but all of Christ could not die; for his Godhead is impas-
sible; Christ therefore suffered in the ^t flesh; but if hee
could haue suffered in all, his loue surely was such, as that
he would, for he saith, *Esa. 5. 4. What could I haue done any*

more

more to my vineyard, that I haue not done vnto it?

Hereby haue we perceiued loue, ^u that he laid downe his life for vs. ^z One will scarce die for a righteous man, but yet for a good man, it may be that one dare die; but God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. *O quam stupenda dulcedo, quam inuicta mansuetudo, regem gloria pro despiciatissimo vernaculo, imo vermiculo crucifigi?* What an vnspeakable kindnes is it for the King of glory to die for a wretch, yea for a worme, and that not a louing worne, but for his enemy; for all men sufficiently, for euery believer efficiently, who doth not only belecue that Christ so loued vs, as that he gaue himselfe for vs in grosse: but more particularly with *Paul*, Galath. 2. 20. *Who hath loued me, and giuen himselfe for me.* ^z Reade with great vehemencie these words againe and againe, *me* and *for me*. Practise with thy selfe, that thou mayest conceiue and print this *me* in thine heart, and applie it to thy selfe, not doubting but that thou art of the number of those to whom this *me* doth appertaine.

When I feele my selfe a sinner through *Adams* transgression, why should I not say, that I am made righteous through the righteousness of Christ, especially when I heare that *he loued me*, and *gaue himselfe for me*, euen for me the greatest sinner and least saint: ^a *Christo Iesu debes omnem vitam tuam, quia ipse vitam suam posuit pro vitâ tuâ; & cruciatus amarus sustinuit, ne tu perpetuos sustineres: hic deficit omnis lingua, nec sufficit oculus vel ad tuendum tanta dignitatis arcanum; cum ergo ei donauero quicquid sum, quicquid possum, nonne istud sic est sicut stella ad solem, gutta ad fluuium, lapis ad montem, granum ad aceruum? respice vulnera pendentis, &c.* ^b *totò nobis figatur in corde, qui totus pro nobis fixus in cruce.*

An offering and a sacrifice] In the law there were two sorts of oblations vnto God; one gratulatorie for the donation of gifts, another expiatorie for the condonation of sinnes; a peace offering, and a sinne offering.

^u 1. Iohn 3. 16.

^z Rom. 5. 7. 8.

^y Bernard ser. de quadruplici debito.

^z Luther. in 2. Galat. 20.

^a Bernard. ubi supra.

^b August. de sancta virginit. cap. 55.

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• Zanch. in loc.

^d Rom. 10. 4.

• Paulus Fagius
in cap. 4. Genes.

^f Matth. 11. 25.

^g Iohn 17. 4.

^h Matth. 6. 10.

Mark. 14. 36.

Heb. 10. 9.

ⁱ Philip. 2. 8.

^k Rom. 4. 25.

^l Esay 53. 5.

^m 1. Pet. 2. 24.

ⁿ Heb. 9. 12.

• Psal. 51. 4.

signifieth, as ^c Interpreters obserue, the first kind, *scilicet* the latter: in Christ then all sacrifices haue their end, *giving himself for vs an offering and a sacrifice*. The last character of the Hebrewes alphabet was a plain figure of Christs crosse, to signifie that Christ is the ^d end of the law written in Hebrew. ^e Some Rabbins affirme that in the fire consuming the sacrifices of the law, there did alwaies appeare the face of a lion; hereby prefiguring that Christ the lion of Iuda should in the fulnes of time giue himself for vs, an offering and a sacrifice.

Christ in his life was *an offering*, in his death *a sacrifice*; the whole course of his life was gratulatorie to God in word and deede: in word, ^f *I giue thee thanks, O father Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes*. I thanke thee Father, because thou hast heard me: Iohn, 11. 41. in deed; ^g *I haue glorified thee on earth, I haue finished the worke thou gauest me to doe*. ^h Not as I will, but as thou wilt, was often his prayer, alwaies his practise; for hee was ⁱ obedient to his father in all things; he was an offering for vs all his life, but his death especially was a sacrifice for our sinnes; ^k he died for our sinnes, and was ^l wounded for our transgressions, and broken for our iniquities. His owne selfe in his ^m owne bodie bare our wickednes on the crosse, that wee being deliuered from sinne should liue in righteousness; hee gaue himselfe for vs often an eucharisticall, ⁿ once an expiatorie sacrifice, doing for vs in the first all that wee should doe, suffering for vs in the second all that wee should suffer, *non identitate pœna, sed dignitate persona*.

To God] Hereby teaching that all sacrifices are due to God, and therefore not to bee conferred vpon false gods, or true Saints: againe, to signifie that God onely was to be pleased, his iustice only to be satisfied, in that all sinnes are committed against him; Against thee onely haue I sinned, saith ^o David, and done this euill in thy sight.

Of a sweete smelling sauour] Almighty God heares all things

things without eares, and seeth all things without eyes, and doth all things without hands; and yet the scripture for our infirmitie doth speake p grossely, attributing to him hands and eares and eyes, and here *smelling*, intimating that this sacrifice was acceptable to God, alluding to the sacrifices of the law, the perfume whereof was q sweete to the Lord.

p Rom. 6. 19.

q Leuit. 1. 17.

In this word obserue the fruite and efficacie of Christs oblation, in which and for which all other sacrifices are well accepted; in Christ alone God is only well pleased; other offerings considered in themselves, and not respecting this, are noisome to the Lord: Psal. 51. 16. Esay 1. 11. Amos 5. 21. Esay 66. 3.

But such as proceeded out of faith, and had reference to this oblation of Christ, were pleasing to God: r *Abel* by faith offered a greater sacrifice then *Cain*; and by faith *Noe* built an altar vnto the Lord, and offered burnt offerings vpon the altar, and the Lord r smelled a sweete savour.

r Heb. 11. 4.

r Gen. 8. 21.

So the sacrifices of the new Testament are well pleasing to God by this oblation onely; t wee are an holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ: and this is the true reason, why the Church in our Liturgie concludes all her deuotion with this one clause, *through Iesus Christ our Lord*; desiring the father of mercie, that he would heare vs for his deare Sonnes sake, accepting of our sacrifice for his sacrifice.

t 1 Pet. 2. 5.

If any demaund from whence this oblation hath such an efficacie: S. *Paul* here doth insinuate, that it proceeds, 1. from the worthines of the person offering, being of infinit greatnes and goodnes; the blood shed for vs, was not the blood of buls and goats, or meere humane blood, but, as the Scripture speakes in regard of the personall vnion, the blood of God, u his blood did cleanse vs from all vnrighteousnes.

u 1 John 1. 7.

2. From the sacrificers obedience, giuing himself freely, being obedient vnto death, euen the death of the

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croffe, so that this perfit obedience did merit perfit remission of sinne.

3. From his loue, for that is the fulfilling of the law; this sacrifice therefore proceeding out of perfit loue to God and man, is a sweete sauour.

▪ Heb. 7. 27.

4. From his immaculate innocencie; for the Priest in old time did \times offer first for his owne sinnes, and then for the sinnes of the people: but our Sauour Christ knew no sinne, being the paschall lambe without blemish, and so gaue himselfe not for himselfe, but for vs onely, that we might be well accepted of God.

This text then is a liuely *crucifix*, wherein wee may behold six points especially:

1. Who is the Bishop of our soules? he that was sacrificed for vs, *Christ*.
2. What did hee offer? *himselfe*, for no other oblation had been sufficient.
3. To whom? *to God*, who was offended, and therefore to bee appeased.
4. For whom? *for vs*, all sufficiently, the beleeuers efficiently.
5. How? making himselfe *an offering and a sacrifice*, being the complement of all legall oblations.
6. The fruite and force, *a sweete sauour to God*.

O most mercifull Father, behold thy Sonne, who did endure this for my sake; behold him which hath suffered, and of thy goodnes remember him for whom hee hath suffered; behold his harmelesse hands, and forgiue the sinne which my harmfull hands haue committed; behold his vndefiled feete, which neuer stood in the waies of sinners, and make my paths perfit in thy tract; behold how his side became bloudie, his bowels drie, his sight dimme, his countenance pale, his armes stiffe, how his legges hung, and the streame of blessed blood watered his pearced feete, accept vs and our sacrifice for him and his

his sacrifice, who loved us, and gave himselfe for us an offering of a sweete savour to God.

As for fornication, &c.] In these words and the rest vnto the end, S. Paul dehorts his Ephesians, and in them all

Christiāns, from 3. faults especially :	{	Fornication,	{	filthie foolish scurri- lous	} speech.
		Couetousnes,			
		Leaudnes of tung, consisting in			

He names thesey rather then other sinnes, as being so common in the world, that they be reputed commendable. Fornication is held but a trick of youth; auarice, but a point of good husbandrie; foolish and filthie iesting, but a ierke of a good wit. Our Apostle therefore sheweth these peccadilloes in the worlds eye to be great sinnes in Gods sight, euen so great that his wrath commeth vpon the children of disobedience for such things; and so farre vnfitting the Saints of God, as they may not be named among them, much lesse done by them.

A Saint^z may name them out of detestation to shunne them, (otherwise S. Pauls owne practise should contradict his owne precept) but a Saint may not name them out of delight to nourish them, as the patrons of fornication vrge both arguments and authoritie for the iustifying of that sinne; their chiefe reason is, ^a that common courteghians in hot countries are a necessary euill; if there were no stewes, all the world would be full of adulterie, rape, Sodometrie: so S. ^b Augustine; *Aufer meretrices de rebus humanis, & turbaueris omnia libidinibus.*

The land of Israel is thought an ^c hotter climate then that of Italie; yet God said vnto the Iewes expressely, ^d there shall be no whore of the daughters of Israel, neither shall there be a whorekeeper of the sonnes of Israel.

As for that of Augustine, wee say that he liued in disorder, when he wrote that tract of order, hee was a yong gallant, a nouice in the faith, and as yet vn baptized, himselfe keeping a concubine: but Augustine when he was indeed

^r Zanchinus & Marlorat, in loc.

^z Gaspar Me-gander apud Marlorat, in loc.

^a Harding against Iewes apolog. part. 4. c. 1. diuision. 1.

^b De ordine, lib. 2. cap. 4.

^c B. Iewel, aduersus Harding, ubi sup.

^d Deut. 23. 17.

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^c De ciuit. Dei,
lib. 14. cap. 18.

^f Rom. 3. 8.

^g Espenceus in
D^r. Mortons ap-
peal pag 609.

^h Lib. 3 contra
litteras Petilian.
cap. 50.

ⁱ Ribera in Ose. 1
Num. 37.
^k Proem. in Ose.
^l In loc.

^m Hieron. in
Ose 1. & Iren.
lib. 4. cap. 37.

ⁿ Ephes. 5. 27.

^o 1. Cor. 7. 34.

^p In Isaia 8.
^q Contra Fau-
stum Manichæum
lib. 22. cap. 80.
^r In loc. Ose.

indeed S. *Augustine*, ^c saith, *Istam in usu scortatorum terrena ciuitas licitam fecit turpitudinem*; The worlds citie, not the Church of God, hath made this filthines of harlots to be lawfull. And ^f *Paul*, greater then *Augustine*; *We may not doe euill that good may come thereof*; wee must abandon that remedie, which is worse then the disease. ^g Other answere, that the words of *Augustine* were spoken *ad hominem*, according to the termes of the schooles, as being the worlds opinion, not his iudgement, and therefore wee may censure the Romish proctors of the stewes, as ^h *Augustine*, *Petilian*; *Vbi respondere conati, magis ostendunt, quod non possint respondere.*

Carnall Libertines haue text, as they thinke, for this sinne: Hosea 1. 2. *Goe take vnto thee a wife of fornications*, &c. Answere is made, that it is not a plaine historie, but a propheticall vision; a figure, not a fact, as the ⁱ *Chaldee Paraphrast*, ^k *Hierome*, ^l *Haymo*, *Rupert*, *Zanchius* and other expound it, as if God should speake thus vnto the Prophet; Preach against that idolatrous citie, for it hath committed great whoredome, departing from the Lord.

Or *Oseas* signifieth a Sauour, intimating that Christ tooke vnto himselfe for his spouse ^m the Church of the Gentiles, a wife of fornications in worshipping Idols and diuels in stead of the liuing Lord, ⁿ that hee might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holie and without blame, and so ^o the not beleeuing wife was sanctified by the husband. See *Iren. loc. citat.* & *Augustin. contra Faustum Manichæum, lib. 22. cap. 89. Riber in Ose 1 Num. 59.*

If we construe this as done, namely, that *Oseas* had taken an harlot, and begat of her children of fornication, as ^p *Basil*, ^q *Augustine*, ^r *Cyris*, *Aquin*, ¹² *quæst. 94. art. 5.* & *quæst. 100. art. 8.* yet because this fact is singular and extraordinarie, it is no warrant or example for other to doe the like, no more then *Abrahams* fact in going about

about to kill *Isaack*, is a precedent for murther.

Or to presse the precise words, it is not said, goe take vnto thee an harlot for fornication, but, *take vnto thee a wife of fornication*; and the Prophet is not to be blamed, as *Hierome* and *Rupert* note vpon the place, *Si meretricem conuertat ad pudicitiam, sed potius laudandus, quod ex mala bonam fecerit.*

The bawds of this sinne wrest other places of scripture for this purpose: to whom I say with ^f *Primasius*; *Nemo periculosius peccat, quam qui peccata defendit*: No man sinneth in an higher degree, then he that maketh apologie for sinne: *Let none deceiue you with vaine words, for because of such things, commeth the wrath of God vpon the children of disobedience; be ye not therefore companions of them*, for single fornication is a double, yea triple fault, against God, our neighbour and our selues.

^f In Rom. 2.

Against God; for all of vs are his seruants, the members of Christ and temples of the holy Ghost. No man is his ^r own man, but Gods, and that if a Christian, by price and promise: by price, for wee are bought and redeemed from the hands of all our enemies, that wee might serue God in holinesse, and righteousnesse all the daies of our life: by promise, for euery Christian in baptisme makes a solemne vow, *to continue Christs faithfull souldier and seruant vnto his liues end.* The fornicator then, as being Gods couenant-seruant, wrongs him in following his owne waies, and doing his owne will. Againe, wee are the members of Christ; *shall I then take the members of Christ, and make them the members of an harlot?* God forbid: An argument drawne *ab absurdo*, for to couple with a strumpet is,

^r 1. Cor. 6. 19.

Humano capiti ceruicem iungere equinam, as the ^u Poet; according to that of the ^x Prophet, *Unusquisque ad uxorem proximi sui binniebat.*

^u Horace.
^x Ierem. 5. 8.

Secondly, the fornicator iniurieth his neighbour, all men in generall by the fame; his minion and bastard in more particular by the fact: his minion, if vnwilling, by corrupting

corrupting her; if willing, by consenting vnto this her sinne; his bastard, whose bringing vp for the most part is more base then his birth. Lastly, the fornicator hurts himselfe by wounding his conscience and defiling his bodie: 1. Cor. 6. vers. 18. 19. 20.

Or couetousnes] Fornication is a sinne that raignes in yong men; auarice, that is in old men especially: fornication as we grow in yeeres is weaker and weaker; auarice, for the most part, stronger and stronger: *Omnia vitia cum senectute senescunt, auaritia sola iuuenescit.* And yet because some young men are couetous, and all that are young may prooue old, S. Paul exhorts euery one to shunne this fault as a sinne *not to be named among Saints*, as idolatrie, so grosse, so great, so contrarie to faith and loue, that it puls vpon a man *the wrath of God*, and debarrs him vtterly from *any inheritance in the kingdome of Christ*.

The word *πλεονεξία* signifieth an immoderate desire to get more, much is nothing, too much is too little for the couetous; *ⁱ Auri namque fames parto fit maior ab auro:* so the Latins haue deriued *Auaritia ab aueo & aurum auas*, *⁲ auarus quasi auidus eris*; in English a money-man.

This sin spreads in-
to three branches: { Couetousnes in getting.
Wretchednes in keeping.
Basenes in spending.

The first is the mother sin begetting and bearing the rest, as our Apostle plainly, *⁴ πλεονεξία, loue of money is the roote of all euill*, of all sinne committed either against God or man; it is such an offence to God, that Paul here calls it *worshipping of Idols*. A couetous wretch is an idolater in respect of his inward and outward adoring of Mammon: inward worship consists in our faith, hope, loue; see Decalog. Com. 1. for as *⁵* hee is our master, to whom wee submit our obedience, so that is our God, which we trust most, and loue best: as the wantons best beloued is his Saint and Goddesse; the panch of *Epicurus* is his *⁶* god: and the couetous beast, who would rather be damned then

⁷ Zanchius in
⁵ Ephes. loc. de
auaritia.

⁸ Prudentius in
Hamartigenia.
⁹ Aulus Gellius,
lib. 10. cap. 5.

⁴ 1. Tim. 6. 10.

⁵ Rom. 6. 16.

⁶ Philip. 3. 19.

then damnified hath his mammon in the place of God, louing it with all his heart, with all his soule, with all his mind, ^c *making gold his hope, and saying to the wedge of gold, thou art my confidence*, reputing it his creator, redeemer, sanctifier; his God the father, his God the sonne, his God the holy Ghost.

^c Job 31.24.

His Creator, for when he gets abundance of wealth, he thinkes himselfe made; but when by some accident he loseth any goods, he complaineth instantly, that he is vndone; the Father Almighty maker of heauen and earth is not his Creator, he sings that old song, *sol, re, me, fa, sola res me facit*; only gold doth either mar or make, do or vndo him, if his purse be light, his heart is heauie.

God the Son is not his redeemer, it is money that deli- uers him from all euill; hath he escaped any danger? he thinkes not of God, but thanks his gold. Is he like to fall into mischief? he puts his certaine trust in vncertaine riches; ^f *Soule thou hast much goods laid up for many yeares, eate, drinke, take thy pastime*. When all is done, he saith his best proctor and protector is his purse, so that the foole saith & in his heart, ^h *thou art my god, and I will thanke thee, thou art my god, and I will praise thee*.

^f Luke 12.19.

God the holy Ghost is none of his sanctifier, ⁱ *ille sancti- or, qui ditior*, he is best, that hath most, he is good enough, that hath goods enough, he is learned enough, noble enough, wise enough, and what not? saith the ^k Poet, adulterate gold can guild a rotten post, and preferre Balaam as well as Peter, and Simon Magus as wel as Salomon mag- nus, ^l *quicquid valet, valet*, he wants not grace that hath gifts; as ^{*} Laban therefore when he lost his idols, said he lost his gods, so the couetous in losing his siluer pictures, imagineth in his heart, that he hath lost euen his God, who first created him something of nothing, and euer since preserued, redeemed, iustified, and glorified him.

^g Psalme 14.1.

^h Psal. 118.28.

ⁱ Hieron. ad Cyprian. tom. 1. fol. 217.

^k Regina pecu- nia quid non? Horace.

^l Luther. colloq. de paupertate.

^{*} Gen. 31.30.

As for outward worship, S. ^m Hierome notes vpon my text, that the couetous man adores grauen images in his coine. God made man little lower then Angels, Psal. 8.5. but

^m Exposit. prior in Ephes.

• Zanchius ubi
supra.

° James 5.3.

† Matth. 6.24.

¶ Seneca.

† Plato.

† Gen. 2.24.

† Exod. 10.23.

but the couetous makes himselfe much lower then his angels. As the Papists hold images to be the lay-mans gospel, so *sculptura* may be called his *scriptura*: forⁿ as gilded pictures in the church; so glittering pieces in the chest, excite men to commit idolatrie. Nay the couetous is more grosse then heathenish or popish idolaters, for they worship *aurum in imagine*; but he doth worship *aurum in arugine*: so S. ° James expressly, Your gold and siluer is cankered, and the rust of them shall be a witness against you: thus, as Christ in the P Gospel, no man can serue God and riches, he that is a peny-father cannot be Gods child, he that is the worlds friend, is Christs foe, the couetous person is an idolater.

As avarice is hatefull to God, so most hurtfull to men, ¶ *avarus nemini bonus, sibi verò pessimus*, a couetous muck-worme doth no good to any, much hurt to himselfe: as for other, either they be superiors, or equals, or inferiors, all which the couetous offendeth in sins of omission and commission; it is loue of money that makes a man vnwilling to giue *Cesar, the things appertaining to Cesar, honor to whom honor, custome to whom custome, tribute to whom tribute belongs*. It is loue of money that occasioneth rebellious thoughts, and treasonable practises; it is loue of money that causeth a child to wish his father dead, and in fine to take away his life, who first brought him to life: nay whereas man and wife are but^r one mind in two bodies; as the Scripture, but one mind in one bodie, being indeed both^s one flesh, loue of money makes them often two, sometime none.

Concerning equals, it is especially loue of money, that hindreth all good neighbour-hood and hospitality, breeding in stead thereof endlesse contentions and fruitlesse quarrels: as the darknesse of Egypt was so thicke, ^r that one could not see another; so this vnhappy fin doth darken our vnderstanding, the soules eye, that it cannot or will not discern a brother from a stranger, a stranger from an enemy; all is fish that comes to net, all is good that

that brings in goods, *unde habeat quærit nemo, sed oportet habere*, it is no matter how he get, so he get; all termes of acquaintance, ciuilitie, kinfred, honestie, religion, are forgot where dame lucre doth command, and auarice sit as iudge.

○ Touching inferiors, the couetous get much, and haue much, and keepe much, but they spend little and giue nothing; it is^u written of *Antonie* prince of Salern,

Olim rogatus, quid sibi relinqueret,

Tam multa qui cuius daret?

Hoc, inquit Antonius, si quid dedi;

Nam cætera haud puto mea.

And our^x chronicles, according to the saying, *that we gaue, that we haue*, report, that *Alexander* Bishop of Lincolne,

Quod nondum dederit, nondum se credit habere,

But auarous men on the contrarie thinke they lose what-soeuer they giue, y *parcus quasi par arca, quia sicut arca tenaciter omnia custodit*, a hold-fast is like his chest, euer more close shut, except it be to receiue; ^z like the Christmas earthen boxes of apprentices, apt to take in money, but they restore none till they be broken; so the couetous as hogs and medlers neuer do good vnto any, till they be dead and rotten: but, when they shall be broken as a potters pot, *Esay* 30. 14. then happily the wormes shall haue their carcase, and vnthrifitie heires their capcase.

These be faults of omission in the couetous man; but his finnes of commission are greater: he is like *S. Peters* ^a fish, albeit his mouth be full of gold, yet is he nibbling on euerie bait: if *Naboth* haue a little vineyard, *Abab* must haue it, or else he will die for very grieve; whereupon ^b *Ambrose* notable, *Piscis piscibus adiungitur, anis anibus se associat, & pecus pecori, nec damnum dicunt sed solatium, &c. solus tu homo consortem excludis, includis feras, struis habitacula bestiarum, destruis hominum*; according to that of the ^c Prophet, He doth ioyne field to field, till there be no place for other in the land.

The ^d Rabbins haue this apothegme, *Qui dicit, quod meus*

^u *Marullus, epigram. lib. 1.*

^x *Huntingdon. lib. 7. hist. pag. 219.*

^y *Aulus Gellius, lib. 3. cap. 19.*

^z *Bonauent. diet. salut. cap. 6.*

^a *Matth. 17. 27.*

^b *Lib. de Naboth. cap. 3.*

^c *Esay 5. 8.*

^d *Paulus Fagius, Sent. Heb. cap. 5.*

meum est tuum est, & quod tuum est meum est, idiota est; qui verò dicit, quod meum est meum est, & quod tuum est tuum est, mediocris est; qui dicit, quod meum est tuum est, & quod tuum est tuum sit, pius est; qui verò dicit, quod tuum est, meum est, & quod meum est meum sit, impius est.

^e *Mytholog. li. 1. fab. de Mida.*

^f *Perot. in cornucop. col. 110.*

^g *Judges 16. 21.*

^h *Coloss. 3. 1.*

ⁱ *Bonauent. ubi supra.*

^k *Eccles. 5. 11.*

^l *Theophrastus in charact. et hic.*

Yea, but the miserable beast is wise for himselfe. No surely: ^e *Fulgentius* obserues that King *Midas*, who desired *Apollo*, that euery thing which he touched, instantly might be turned into gold, is so called in Greeke, *Mida quasi μιδῶν εἶδον*, as *avidus* in Latine ^f *à non videndo*, because couetousnesse hath so blinded him that he cannot vnderstand and see what is for his owne good. If the ^g *Philistins* had not bored out *Sampsons* eies, he wold neuer haue been their miller; the world is a mill turned about with the wheelles of time, the couetous man is *Sampson* toying for earthly corne, not ^h seeking, because not seeing the things aboue; nay this vnhappy wretch is like the ⁱ mill wheele, that turnes about al day, and at night remaineth in the same place, rising vp early in the morning, and going to bed late at night, eating the bread of carefulnesse, (as the *Psalmist* speakes) and yet when all is done, he remaines as a man vndone, wanting to himselfe in al things appertaining to life naturall, ciuill, spirituall, eternall.

The naturall is maintained by diet and apparell, sleepe, recreation and mirth; in all which the couetous man is no man, alwaies in debt to backe and bellie, *corpus extenuat, vt lucrum extendat*. As for sleepe, he will not spare so much idle time, as to take rest in the day, neither can he ^k sleepe in the night; he calles to seruants and wife whether the doores be shut, the butterie and pantrie well locked; and when aswere is returned that all is well, ^l he will beleue none, except he rise out of his naked bed and see it himselfe; when he lieth downe the second time to sleep, he suddenly doth mistrust his owne memorie, and though his gold was the last thing he thought on, and the first thing he worshipped at his going to bed, yet he doth now begin to doubt, whether his closet be sure, or whether

ther any thing lie in the window, that may be stollen. I remember *Manlius* reports how a miser in a deare yeere would needs rise at midnight to see his corne, and so stumbling in the straw, with his candle did set both corne and barne on fire.

His recreation is nothing else but vexation of spirit,
m pierced thorough with many sorrowes, eating in dark-
nesse with much griefe, Ecclesiastes 5.16.

■ 1. Tim. 6. 10.

For the ciuill life, which is honest reputation in the world, no man almost doth speake well of him, when he is aliue, few men hope well of him when he is dead; all the Schoole condemnes oppressors, all honorable states exclude them, the Church excommunicats them, the people curse them, all hate them.

The spirituall life consists in faith and repentance, now the covetous being drowned in riches, make a shipwrack of faith, and a good conscience: For faith is by hearing, and hearing by the Word; but the deceitfulnesse of riches, as our Saviour shewes, Mat. 13. choakes the Word and hinders the passage thereof.

1. Tim. I. 19.

And as for repentance, the couetous is scarce brought to confesse his fault, seldome to be sorie, neuer to restore, so that hauing neither true faith in God, nor due loue toward men, he cannot be but spiritually dead, and so by consequence can haue no portion *in the kingdome of Christ and of God*, as *Paul* heere: ° For it is easier for a Camell to go thorow the eie of a needle, then for a rich man putting his trust in his riches to enter into heauen.

° Marke 10.25.

I haue rubbed enough this fore: let vs now come to the
salue, set downe by S. Paul, 1. Tim. 6. 11. *But thou, O man
of God, flie these things, and follow after righteousnesse, god-
linesse, faith, loue, patience, meekenesse.* Wherein he pre-
scribeth a strict diet to the couetous, intimating first
from what he must abstaine, *flie these things*, and that for
two causes, because { *A man.*
 A man of God.

Secondly, whereon he must feed, and what exercise he must

must vse, follow righteousnesse, godlinesse, &c. for contraries are cured by contraries.

Irreligion and infidelitie toward God:

Auarice then arising from Vncharitablenes, iniustice, pride toward men:

Impatience toward our

selues, is cured assuredly by following righteousnes, godlines, faith, loue, patience, meeknes. The first antidote against couetousnes is to flee from it as from a serpent, and that in bodie and minde; in bodie, not to meddle with such occupations and occasions as encrease this sinne; not to ioyne with oppressors in vnlawfull gaine: *Be not yee companions of them*, let not auarice be once named among you; for *Peuill words corrupt good manners*. A saying so true, that it is receiued into the sacred Canon, and made the lesson of an Apostle, being before the line of a Poet; *Secularem versum sumens Apostolus fecit ecclesiasticum*: It is now Gods word, that was *Menanders* verse.

We must flee these things in our minde also; for out of the heart come euill thoughts, adulteries, thefts, &c. If auarice be nothing else but an immoderate desire to get and gaine more, then to flee these things in our thoughts are to cut the very throte thereof. It is a good obseruation of *Gregorie*, that couetousnes is a spirituall sinne, whereas yncleannes and gluttonie be carnall. Fornication is accomplished in chambering and wantonnes; gluttonie, in eating and drinking; all carnall sinnes are finished in carnall sense; but auarice being a spirituall wickednes alway resides in the soule, beginning, continuing and ending in it only: for if the couetous had all the world, he would wish with *Alexander* the great, for moe worlds; it is a fault bounded in his minde, not in his mines or meanes, and therefore the more dangerous and hard to cure, because such a sin as can hardly be seene.

Flee therefore these things, as secret enemies in thine owne bosome, because thou art a man, and because a man

of

Menander in Thaide.

1 Cor. 15. 33.

Hieron. ad Demetriad. Tom. 1. fol. 70.

Matth. 15. 19.

of God; a man; ergo, not a muckworme, but an ^e heauenlie plant: for whereas all beaſts are made looking downe groueling toward earth, a man hath an erect countenance looking vp vnto heauen: ^{Αὐτὸς ὁ Θεός} (as etymologiſts obſerue) ^{πρὸς τὸ ἄνω ἀδρεῖν}, as ^ἢ Plato diuinely, *quasi i ad deū ὀρῶναι. According to that of the ^x Poet:*

*Pronāq, cum ſpectant animalia cetera terram,
Os homini ſublime dedit, calumq, tueri
Iuſſit, & erectos ad ſydera tollere vultus.*

Remember then O man, that thou art a man, play not the beaſt, looke not downward, licke not the duſt, *y non tam corpore quā cupiditate*. For albeit man be made *z de terra & ex terra*, both in the earth and of the earth, *non tamen ad terram, nec propter terram, ſed ad cælum, & propter cælum*, yet made toward heauen and for heauen; for that is his end, to get a kingdom without end; *a Quis alius noſter eſt finis, niſi peruenire ad regnum, cuius nullus eſt finis?*

As our outward frame, ſo much more our inward forme ſhould make vs abhorre couetouſnes; for the ſoule is a ſparke of diuinitie,

— ^b *plena Deo, ſimiliſq, Creanti,
Non tamen ipſa Deus, quoniam generatio non eſt,
Sed factura Dei* — ^c breathed into man by God, ^d

Deo, non de Deo, not of the ſubſtance of God, yet according to his image; for ^e our memorie reſembles God the Father, our vnderſtanding God the Sonne, our will God the holy Ghoſt: and therefore nothing can fit worſe this epitome of diuinitie, then immoderately to carke and care for earthly traſh. If our ſoule be Gods image, ^f then as in the printed wax nothing can fill the void roome, but the ſeale that made it; ſo nothing can ſatiſfie the three capacities of our minde but only the bleſſed Trinitie.

Againe, thou art *a man of God*, one that hath renounced in holy baptiſme, *the vaine pomp and glory of the world*, ^g a ſaint, in the world, not of the world: ergo, thy conuerſation is in heauen, and thou muſt ſeeke the things aboue: ſee Epiſtle for Eaſter day. S. Paul includes all

^e *Clemens in Protreptic.*

^a *In Cratylō.*
^x *Ouid. lib. I. Metamor.*

^y *Ambroſ. Hexā. lib. 6. cap. 3.*
^z *Lombard. ſent. lib. 2. diſtinct. 14*

^a *Auguſtin. de ciuit. lib. 22. cap. 30.*

^b *Prudentius, de naturā animæ.*

^c *Gen. 2. 7.*
^d *Auguſtin. de actis cum Felice. lib. 2. cap. 21.*
^e *Bernard. meditat. cap. 1. & Auguſt. epiſt. 102*

^f *Vega. con. in Euangel. dom. 3. quadrageſ.*

these reasons, and concludes all his exhortations in this Epistle with one line, *Ye were sometime darknes, but now are ye light in the Lord, walke then as children of light.* Concerning leaudnes of tongue, see Decalog. Com. 9.

The Gospel. L V K E II. 14.

Iesus was casting out a diuell that was dumb, &c.

Saint Luke presents vpon the theater of this Gospell, { Actors,
Spectators.

The principall actors are Christ and Satan; the spectators as they be diuers, so likewise different; some behold the wonder, and except against it; other behold the wonder, and accept of it. There bee two sorts of the discourteous: the first openly blaspheme Christ, affirming that he *casteth out diuels through Beelzebub the chiefe of the diuels*, vers. 15. The second secretly deride Christ, *asking a signe from heauen*, vers. 16. All the courteous admire the miracle, *the dumbe spake, and the people wondered*: one, to wit, a deuout woman of the companie, brake foorth into a further acclamation and said, *Happie is the wombe that bare thee, and the paps which gaue thee suck.*

The first that appeares vpon the stage, is the diuell: Now that you may the better vnderstand what part hee

plaieth, I wil shew you (God willing) { 1. who he is.
2. what he doth.
3. why he doth it.

The diuell by creation was an Angell of light, but through his owne fault and fall became a fiend of darknes. ^h All that God made was good, yea very good, and therefore the diuell as he is a creature is good: *Ipsius diaboli natura, in quantum natura est, non est mala*, saith ⁱ Augustine; but that he is miscreant, euill or diuell is altogether from himselfe; so Christ, Ioh. 8. 44. the diuell when he speaketh a lie, speaketh of his owne, for hee is a lier, and

^g Augustin. de
Genesi contra
Manicheos,
lib. 2. cap. 28.
^h Gen. I. 31.
ⁱ De ciuit. lib.
19. cap. 13.

and the father thereof. In a word, a diuell not by Gods generation, but through his owne degeneration, he kept not his first estate, but lost his habitation, he fel from heauen into the bottomlesse pit of hell, and therefore he and all his angels are reserued in euerlasting chaines vnder darknes, as *S. Iude* teacheth in his Epistle.

This doctrine doth ouerthrow two wicked assertions, as first that of the ^k Sadduces, holding that diuels are only qualities of the minde, affirming that good angels are nothing else but good motions, and bad angels nothing else but bad motions; whereas the Scripture sheweth vs plainly, that they be spirits essentially subsisting. Hell fire is no fable, diuels are not nominals only but reals, not qualities but spirituall substances, here tempters, hereafter tormentors.

Againe, that error of ^l *Manicheus* is abundantly confuted by this doctrine, who taught that the diuell at the first was so bad by creation as hee is now; whereas it is euident, that he was formed good by God, deformed euil by himselfe.

If any desire to know more concerning the diuell, he may learne it easily by the ^m titles attributed vnto him: as in this Gospell in regard of his excellent knowledge, *Damon*, in regard of his enmitie, *Satan*, in regard of his command, *Beelzebub*, in regard of his power, *a strong man*, in regard of his pollution, *an vncleane spirit*, but *Diuell* is his most vsuall name, being a continuall accuser of his brethren, *Apocal. 12.10.*

But wee may best vnderstand who the diuell is by his acting; what then is that which the diuell doth on the stage? *S. Luke* reports here, that hee made a man dumbe: *Satan* is not a dumbe spirit, but a roring lion, and therefore called in this text dumbe; not ⁿ *formaliter*, (as the schoole doth speak) but ^o *causaliter* and *effectiue*, making other dumbe: the *p* word doth signifie deafe aswell as dumbe; for whosoeuer is borne deafe is dumbe also. *S. & Matthew* relating this historie saith further, that this

^k *Acts 23.8.*

^l *Augustin. ha-
res. 46.*

^m *Consule Ru-
can. loc. com. sit.
de malis ange-
lis, & Zepper.
con. 2. dominic.
inuocauit.*

ⁿ *Ludolphus de
vita Christi,
part. 1. cap. 73.
o* *Caietan in loc.
p* *xxv. Chrysost.
Theophylact.
Luther. in loc.
q* *Matth. 12.22.*

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man was made blinde; *Then was brought to him one possessed with a diuell both blind and dumbe.*

A cunning theefe that robs an house comes in a blustering night lest any should heare him, and puts out all the light lest any should see him, and then stops the mouth of the goodman, lest hee call for helpe and some take him. The diuell acts the part of a murdering theefe, he comes to steale from vs our soule, the most pretious thing in all our house; wherefore he laboureth to shut our eyes, lest wee should see that which is for our good, and stop our eares, lest we should heare that which is for our good, and close our mouth, lest wee should call for that which is for our good.

The Gospel is the power of God vnto saluation, for faith commeth by hearing, and then there can bee no condemnation vnto the beleeuers: and this assuredly is the true reason why the diuell vseth all meanes in our time to keepe both busie Papists and lazie Protestants from comming to Church; he knowes well enough, that Atheists and Papists too may be caught with the nets and hookes of Saint *Peter*, if they come within his reach, and therefore hee doth actually possesse them with a deafe spirit.

But when he cannot stop our eares, hee labours exceedingly to shut our eyes; *he doth blind* (saith *Paul*) *the minds of vnbeleeuers*, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them. He that hath eares to heare, and eyes to see, can soone descree the theefe that comes to rob him: if the diuell can neither bleare the eye of reason, nor put out the eye of faith, he will soone be discovered for a diuell. It is written of *Antiochus*, that entring into the Sanctuarie, hee tooke away the golden Altar, and the Candlestick for the light: In like sort so soone as Satan hath entred into any mans soule, which is Gods holie temple, he doth endeouour instantly to put out the light, to darken his rectified vnderstanding, that he may not be able

*Ferus serm. 4.
Dom. 3. quadra-
ges. idem Lu-
ther. Vega. Cul-
man. &c.*

Rom. 1. 16.

Rom. 10. 17.

John 3. 16.

2. Cor. 4. 4.

1. Macc. 1. 23.

able to discerne good from euill; as ^a *Nebuchadnezer* when he conquered *Zedekia*, put out his eyes and bound him in chaines, and carried him to Babel; so the diuell ouercomming a sinner, vsually puts out his eyes, that hee may the more secretly be carried vnto Babylon his soules confusion.

^a 2.Kings 25.

When he can neither stop our eares, nor shut our eyes, his next assault is to close vp our mouth, lest wee should confesse Christ: for albeit wee heare and beleue, yet without confession he thinkes to bring vs to confusion, as S. ^a *Paul* expressly, *with the heart man beleueth vnto righteousness, and with the mouth man confesseth to salvation*. And herein the diuell especially ^b resembles a crafty theefe, who fearing to be discouered, either cuts out the tongue of the true man, or else puts a gag into his mouth, and then drawing him into some by-way, leaueth him haplesse and hopelesse. So long as the true man is speechlesse the theefe is carelesse; ^c as a cunning Iailor although he suffer his prisoner sometime to be loosed from his manacles and fetters in such sort, that he may work with his hands and walk with his feete, yet he will be sure to keep the prison doore fast; euen so the diuell is content y^e our hands giue almes, and that our feete sometime carrie vs vnto Church, as long as the bars of our mouth & doores of our lips are shut. Our Euangelist omitting therefore that this poore wretch was blind, mentioneth onely that he was possessed with a *dumbe diuell*.

^a Rom. 10. 10.

^b *Acosta. ser. 2. Dom. 3. quadrages.*

^c *Dier Dom. 3. quadrages.*

Happily some will obiect, *Beelzebub* is a roring lion, and his ministers are talkatiue: the contentious schismaticke is a gaping diuell like ^d *Demetrius*, he thinkes to carrie it away with crying *great is Diana*: the parasite, who spends his tongue to maintaine his teeth, is a pratling diuell; the malicious slanderer is a brawling diuel, he makes a great noise, but all is like the dogges barking at the Moone; his vertuous enemy shines in honour, while he pines in enuie. In towne, Schoole, Court, Countrie there be many, too many talking diuels, euery one whereof

^d *Acts 19.*

^e Marke 1.25.

^g church hom.
for Whitsunday.
part. 1.

^g See Perkins
gouernment of
the tongue, cap. 5
^h Psal. 148.7.

ⁱ So the word
Leuit. 24. 11.

^k Psal. 32.3.

^l In Psalmum 3.
pœnitential.

^m Communion
Booke, tit. Com-
mination.

our Sauour Christ may coniure with, ^e *Hold thy peace and come out.* Who then is he that hath a dumbe diuell? Answer is made by the Prophet *Jeremy*, chap. 4. vers. 22. They are wise to doe euill, but to doe well they haue no knowledge, they haue tongue enough to speake ill, but mute when they should speake well.

He therefore that dares not confesse Christ for feare of persecution, is possessed of a dumbe spirit. ^f The mysterie of the fierie tongues doth betoken the preaching of the Gospell, and our profession of the Christian faith: hee therefore that is dumbe in the cause of religion, hath not his tongue loosed by God, but tied by the diuell.

2. That man is possessed of a dumbe spirit, who suffers in his companie prophane swaggerers to blaspheme the most holy name of God without any controlement. A ^g blasphemous wretch is worse then any thing; for euery creature doth praise God in his kind, yea the very ^h dragons and lothsome toads after their fashion; but he like a mad dogge, flieth in his masters face, who keeps him. If wee cannot endure with patience, that any should iniure our father or friend, or acquaintance; what numbnes of spirit, what dumbnes is it to suffer our best friend, euen our father in heauen, to bee rent in peeces with oathes, and ⁱ stabbed thorow with outrageous blasphemies?

3. That man hath a dumbe diuell, who will not make confession of his owne sinnes, as ^k *Dauid* teacheth out of his own experience; *While I held my tongue, my bones consumed away through my daily complaining.* How can a man hold his tongue and yet mourne all day? ^l *Gregorie* the great answereth aptly, that hee who committeth daily new sinnes, and yet neuer acknowledgeth and confesseth vnto God his old, doth rore much and yet hold his tongue.

^m In the primitiue Church there was a godlie discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance and confession: and surely the Church in the choice of this Gospel, had

had an eye to this point, insinuating that Lent is a very fit time for the casting out of this dumbe diuell: it is written of the fish *scolopendra*, that hauing sucked in the fishers hooke, that sowre sweete morsell,

*She hath a rare tricke to rid her from it,
For instantly she all her guts doth vomit.*

Men are caught with Satans allurements, ° as fishes are taken with a bait; we must therefore powre out our solues vnto God, p cast vp, and cast out in humble confession all the baits of Satan within vs; and then assuredly *the dumbe shall speake, and the people shall wonder.*

4 Clergie-men either idoll or idle may be said to be possessed of a dumbe spirit; some learned men complaine much, I thinke too much of their vnlearned brethren; but it is not enough for a man to be sufficient, except efficient; actiue some way for the good of the Church, either in writing, or preaching, or conferring, or gouerning. A good pastor is a voice, Christs owne mouth, and therefore little difference betweene the dumbe dog and dumbe diuell, betweene him that cannot, and him that will not employ his talent. In a word, he that doth not speake to glorifie God and edifie his brother, hath a dumbe diuel, and heere Gospell and Epistle parallel; for it is said in the Epistle, that all foolish, all scurrilous, all filthie talking *is uncomely, not fitting the Saints of God, but the sonnes of Belial.*

And thus I haue shewed who the diuell is, and what he doth on the stage. The next point to be further examined, is, why Satan doth all this; and that is out of malice to God, and enuie to man; he knowes himselfe alreadie damned, and therefore thinks himselfe most happie when he makes other like himselfe most vnhappie, going about like a roaring Lion seeking whom he may deuour. Like as a forlorne desperate rebell out of all hope of pardon, standeth vpon his owne guard, and raiseth a faction and part against his Soueraigne; so the diuell past all grace, labours to set vp a kingdome of his owne, the kingdome of

° Du Bartas
1. weeke 5. day.

° Eccles. 9. 12.

p Urgan loc.

of darknes against the kingdome of light; the kingdome of Antichrist, against the kingdome of Christ; and for this war his might is great, his malice greater.

¶ *John 12. 31.*

¶ *Ephes. 4. 8.*

¶ *Athanasius in
symbolo.*

¶ *Iacob. de Vo-
ragine: serm. 2.
dom. 3. quadra-
ges.*

But thanks be giuen vnto God, who hath giuen vs victorie through Iesus Christ our Lord; our captaine Christ hath cast out this prince of darknesse, out of his holds and dominions; as he did conquer the world on earth, and death in the graue; so Satan in the courts of hell his owne kingdome, leading, saith the Scripture, *captiuitie captiue*, triumphing ouer him, who did tyrannize ouer vs, as it followeth in the text, *eiiciens demonium*.

The second after then appearing vpon this theater, is Christ; I need not tell you who he is, or what he doth, or why he doth it; he is God and man, God of the substance of his Father begotten before the worlds, and man of the substance of his mother borne in the world; for vs men and our saluation, he came downe from heauen, and was incarnate by the holy Ghost: as Satan therefore playeth the part of a murtherer and a destroyer; so Christ doth act a Redeemer and Sauour; as the diuell sets variance betweene God and man, betweene man and man, betweene man and himselfe; so Christ contrariwise makes our peace with God, exhorts vs to peace with men, and grants vs peace in our selues, as the text tels it in brieft, he doth *cast out the diuell*, I say cast the diuel out of the poore finner, whom he did possesse, and that for foure reasons especially iustificable by law:

1 Because the diuell doth not pay the rent of Gods house.

2 Because he doth suffer Gods tenement to decay.

3 Because he doth employ it to base vses.

4 Because God himselfe hath a purpose to dwell in it.

Almightie God infinitely rich in mercie, lends euerie man, and as it were lets to farme diuers possessions, as the graces of the spirit, the vertues of the mind, the gifts of the bodie, the goods of the world; and for all these requires no rent but thanksgiuing, that our soule may magnifie

nific the Lord, and our mouth shew forth his praise; but so long as the diuell is in any tenement, God cannot haue this little rent, this small farne. For he possesseth a sinners heart with such a numbnesse, and his tongue with such a dumbnesse, that he can neither thinke things good, nor speake things gracious.

Secondly, the diuell ruinate euery tenement, wherein he dwels, as for the out houses of our bodies he doth endeavour sometime to burne them with lust, and sometime to drowne them with drunkenesse, alway to mischiefe them with some peril or other: as for the spirituall and inward building; " the foundation of Gods tenement in our soule is faith, the walles hope, the roose charitie. Now the diuel hauing neither faith, hope nor loue, seekes euermore to race our foundation, to dig thorow our walles, and vncouer our roose, that hauing neither faith in God, nor loue toward men, our poore soule may be exposed to all his tempests and temptations, and therefore Christ hath a iust cause to cast him out of his farne for dilapidations.

" *Augustin.*

Thirdly, that tenant deserues worthily to be thrust out of house and home, *sedibus, edibus*, that employeth all the best rooms vnto the basest offices, as to make them either stables for his horses, or stalles for his oxen, or sties for his hogs: but the diuell is such a tenant, he makes our bodie, which is the temple of God, a den of theeues, a den of oppression and couetousnesse, a den of lust and filthinesse; as it is said of ^x Babylon, *an habitation of diuels, an hold of all foule spirits, a cage of hatefull and vncleane birds.*

^x *Apocal. 18. 2.*

Fourthly, the Lord hath a purpose to dwell in our mansion himselfe, and therefore the diuell must be packing: Behold, faith y Christ, *I stand at the doore and knocke, if any man heare my voice and open the doore, I will come in vnto him, and will sup with him and he with me.* There he doth promise to be our ghuest; but he saith in ^z another place that he will dwell with vs; *If any man loue me, he will keepe my word, and my Father will loue him, and we will come vnto him,*

^y *Apocal. 3. 20.*

^z *Iohn 14. 23.*

him, and will dwell with him. Now that Christ may come into vs, when he comes vnto vs, he doth open our eares the doores of our house, that we may heare his word, open our eies & inlarge our hart, that we may belieue his word, vntie our tongue, that we may confesse his faith, and call vpon his holy name. So did he to this poor wretch, and so doth he stil vnto his children; if any mans hart melt, when our ^a welbeloued puts in his hand by the hole of the doore, let him acknowledge thankfully, that it is the ^b worke of God; see the exposition of *O Lord open our lips.*

^a Cant. 5.4.

^b Iohn 6.29.

^c Postil. Heming.
in loc.

^d Esay 51.7.

^e 1. Cor. 4.9.

^f Georgius Nig-
ger apud Bellar.
præfat. lib. 1. de
Christo.

^g Apolog. Iewel.
part. 1. cap. 3.

^h Zepper. con. 2.
in loc.

The people Wondered] ^c The words and wonders of Christ are entertained of diuers men diuerslie; the people both admit and admire Christ, but the Pharisees, and the wicked generation mutter and murmur. Now this may teach all teachers ^d not to feare the reproch of men, as knowing that God hath made vs a ^e gazing stocke to the world, to men and Angels. Athanasius was nick-named ^f Satanastus, Cyprian called Caprian, Paul accounted mad, Christ himselfe reputed a coniuirer, casting out diuels through Beelzebub the chiefe of the diuels.

To be carelesse what is spoken of vs, although neuer so falsly and slanderously spoken (especially when it is such, as that the Maiestie of God and cause of the Gospel may thereby be damaged) is the part of rechlesse and dissolute persons; ^g *Hominum est dissolutorum & ad iniurias diuini nominis securè conuiuentium; et si enim alia iniuria sæpè magne ab homine modesto & christiano ferri ac dissimulari possunt, tamen hæreseos notam qui dissimulat, eum Rufinus negare solebat esse Christianum.* And therefore Christ accused of blasphemie, did euer ^h apologize for himself, when it made for the glorie of God, and good of his hearers, as Ioh. 8.49. and Ioh. 18.23. and heere confuting his aduersaries with foure reasons.

The first argument is taken from a prouerbiall saying, ver. 17. 18. *A kingdome divided in it selfe cannot stand; Ergo,* no man can cast out one diuell by another.

The second is *à pari*, ver. 19. *If I through Beelzebub cast*
out

out diuels, by whose help do your children cast them out? i You say that your sonnes cast out diuels by the power of God, Ergo, you do wickedly to say that I do this in the name of Beelzebub.

The third is *à medijs*, vers. 20. I cast out diuels by the finger of God, Ergo, not by Beelzebub.

The fourth is *ab impossibili*, vers. 21. 22. A strong man is not cast out of his possession but by a stronger; the diuell is ouercome by me, for I cast him out and spoile him, Ergo, I am stronger then he.

The last argument is, *à contrarijs*, vers. 23. He that is not with me is against me; and he that gathereth not with me, scattereth abroad. I gather the Church, but Satan doth scatter; Ergo, there can be no good agreement betweene the diuell and me: that the diuell doth scatter the Church, he proues at large by a goodly similitude, vers. 24. 25. 26.

The true miracles of Christ and his Church, are knowne from the false miracles of heathen sorcerers and idolatrous exorcists, especially two waies, *k impossibilitate & finibus*, by their ends and impossibilitie. The miracles of Christ were wrought to strengthen our faith, and confirme the true worship of God; but all the miracles of Antichrist are to¹ deceiue the children of God, and to set vp idolatrie. So S.^m Augustine disputes, *Aliter sunt à sanctis, aliter à magis, diuerso fine, diuerso iure.*

Againe, the miracles of Christ are impossible; ⁿ Since the world began, was it not heard, that any man opened the eyes of one that was borne blind; Antichrist cannot eycere *diabolum repugnantem*, a diuell against his will, as our Sauiour in my text.

A coniuurer expels Satan by consent, not by constraint; ^o *aliter enim cogitur possessor equum dare militi, aliter eum tradit emptori, vel cuilibet donat*; and therefore when euill spirits are cast out by wicked men, it is by compact, & the diuel wil be sure to gaine by the bargain. But Christ here stronger then Satan, ouercommeth him, and taketh from him all his harnesse (wherein he trusted) and diuideth his goods.

Tea

ⁱ Culman. in loc.

^k Melancthon. possil. in loc.

¹ Matth. 24. 24.

^m Lib. de quaest. 83. quest. 79.

ⁿ Iohn 9. 32.

^o Augustin. ubi supra.

¶ Erasmus annot. in loc. idem
Chrysost & Beda, sicut Em. Sa.
notat. in loc.
¶ Augustin. de sancta virginitat. cap. 3.

Yea happie are they] Christ doth not deny, much lesse despise that which the woman had said before, but insinuates only that the blessed Virgin was more blessed in being his childe then in being his mother; ¶ *Beatior percipiendo fidem Christi, quam concipiendo carnem Christi.* See before, *Magnificat*, and after, the Gospell for Annunciation.

The Epistle. GALAT. 4. 21.

Tell me (yee that desire to be vnder the law) doe yee not heare of the law? &c.

¶ Luther. com. in Galat. 4.

AS painting is an ornament to set foorth and garnish an house which is alreadie builded; so is an allegorie the light of a matter alreadie prooued, and otherwise sufficiently confirmed. Some Fathers, and most Friers expounding the Scriptures, are too much in their allegories, as being more cunning to beautifie then to build, and so their possils are like the courtiers lodging, a rotten cottage well hanged; or, as a merrie fellow said of the Lawyers Librarie, *multum hic video iuris, at nihil carnis.*

On the contrarie, S. Paul vseth in this Epistle first arguments, and then ornaments. He doth fortifie the maine proposition of al his discourse (namely, *that a man is not iustified by the workes of the law, but by faith in Iesus Christ*) first, by reasons of experience: secondly, from *Abrahams* example: thirdly, by manifold testimonies of *holy writ*: fourthly, by similitudes and apt comparisons of a mans will, of the *prison*, of the *schoolmaster*, of an *heire*; now last of all as a beautie to the rest, hee addeth an allegorie, Tell me yee that desire to be vnder the law, &c.

¶ Cap. 2. 16.

¶ Ibid. vers. 20.

¶ Cap. 3. 6.

¶ Ibid. v. 11. 12.

¶ Vers. 15.

¶ Vers. 23.

¶ Vers. 24.

¶ Cap. 4. 1.

The

The whole text may
bee diuided into three
principall parts: a

Preface, vers. 2 1.

Allegory, con-
taining a

Story, v. 22. 23
Mysterie, verse
24. 25. &c.

Conclusion, vers. 3 1.

Tell mee] Teach mee, faith *c Iob*, and I will hold my
tongue; so *Paul* heere, *tell me yee that desire* to liue vnder
the burthen of the law, *d* doe ye reade *Moses* or not? if
you neuer read the law, you bee not wise to desire you
know not what; if euer you read or heard the law, then
vnderstand that *Abraham* had two sonnes, &c.

c Iob 6. 24.

*d Aquin. & Hu-
go Cardinal, in
loc.*

As *e Bernard*, haue you appealed to the Gospell? vnto
the Gospell shall you goe: so *Paul*, are ye desirous to bee
tried by the law? then let the law passe vpon you. *For it
is written, &c.* *f* That is a true prooffe and without con-
tradiction, which hath tokens for the testifying of it
euen from the very aduersaries themselues. And there-
fore the *g* Fathers in old time did well in wresting the
weapons of Heathen Poets and Philosophers out of their
owne hands, and the Protestants in our age deserue bet-
ter, who beate the Papists on their owne dunghill in their
owne schoole: for as *Paul*, *tell me ye that desire to be vnder
the law*; so tell me ye that depend vpon the Popes infal-
lible iudgement, as though he carried the holy Ghost in
his bosome, did you neuer heare from a learned Papist of
h eminent note, *i* that some Popes haue been so little fur-
nished with good letters, as that they did not vnderstand
so much as their Grammar? and that Pope *k Paul* the se-
cond so much hated learning, that he pronounced them
heretikes, which once should mention either in earnest
or iest the word *Academia*. Tell me yee that haue so re-
uerend a conceit of the Romish Clergie, did yee neuer
heare what their Abbat *l Bernard* hath written? *Omnes
necessarij, & omnes aduersarij*. Ye that desire whorish Ba-
bylon for your holy mother, haue ye not read, what a po-
pish *m* Poet hath recorded of Rome?

*e Serm. 65. in
Cantica.*

*f Irenaeus lib. 4.
cap. 14.*

*g Iustin. Martyr.
Clem. Alexan.
Theodorit. Au-
gustin. Lactan.
Arnobius, &c.*

*h Vega calls Al-
phonfus de Ca-
stro Luthers
most forcible
aduersary.*

*i Alphonfus de
Castro contra
haereses, lib. 1.
cap. 4.*

*k Platina in vi-
ta Paul. 2.*

*l Serm. 33. in
Cantic.*

m Mantuan.

— *venalia nobis*

*Templa, sacerdotes, altaria, sacra, corona,
Ignis, thura, preces, cœlum est venale, Deusq.*

▪ *Epist. ad Archiepisc. Moguntin. cited by B. Jewel, defence of Apol. fol. 738.*

° *Luther. com. in loc.*

p *Perkins com. in loc.*

q *Psalm. 35. 19.*

r *Erasmus paraph. in loc.*
s *Gen. 17. 19.*

t *Calvin and English gloss. in loc.*

Did you neuer heare what your S.^r Thomas Becket? *Mater Roma facta est meretrix, & prostituta est pro mercede:* Rome our mother is become an harlot, and exposeth her selfe to sale for meed and money.

The law] *Genesis*, out of which he tooke this historie, teacheth especially faith, and sheweth how the Patriarks in respect of their beliefe pleased God; ° yet after the manner of the Iewes he calleth it *the law*, for that the law of circumcision is contained therein; and sometime the law comprehends not only the bookes of *Moses*, but also the Psalmes of *David*, and p all the bookes of the old Testament, as Ioh. 15. 25. *but it is, that the word might be fulfilled which is written in their law; q They hated me without a cause.* Law then in the first place must be construed of the law morall and ceremoniall; in the second, it is taken for the bookes of *Moses*, especially for that of *Genesis*.

For it is written that Abraham had two sonnes] *Gen. 16. 17. 18. 21. chapters; one by a bondmaid, Ismael by Agar; and the other by a freewoman, Isaac by Sara: now he that was borne of the bondwoman was borne after the flesh; r after an ordinarie fashion as other children are; but Isaac borne of Sara the freewoman was borne by promise; s Sara thy wife, saith the angell to Abraham, shall beare thee a sonne indeed, and thou shalt call his name Isaac; and I will establishe my covenant with him for an euerlasting covenant, and with his seed after him.* And this in brieife is the plaine storie, the which, as our Apostle speakes, is an *allegorie*, for by these things is meant another thing.

Abraham is a figure of God, which hath two sonnes, that is, two sorts of people, Iewes and Christians; *Ismael* represents the Iewes, *Isaac* the Christians; and these two be borne vnto God by *Agar* and *Sara*, that is, in a *similitude the two Testaments*, the old and the new, the Law and the Gospel. *Agar* is *Sina*, which was t without the limits of

of the land of promise in Arabia, vpon which the covenant of the law was giuen with^u lightnings and thunders, horror and trembling, and so all the children of that Testament are begotten to bondage and feare: but *Sara* is *Ierusalem*, not that old *Ierusalem* in bondage with her children, but the new *Ierusalem* our mother the Church, here called *Ierusalem* above, from whence commeth the Gospel begetting free children of libertie, who receiue the spirit of^x adoption whereby they crie abba father.

Mount Sina is Agar in Arabia] Some think this mount had two names, *Agar* and *Sina*.^y Some, that *Sina* is called of Arabians, *Agar*, and it^z significth in their language as much as handmaid; and happily the likenes of the name gaue *Paul* occasion to finde out this excellent allegorie.^a Some that *Agar* is called *Sina*, for that *Agar* is a figure of *Sina*, as *Christ* is called the^b Passeouer.

As then *Agar* the bondmaid brought *Abraham* a sonne, yet not an heire but a seruant; so mysticall *Agar* the law did beare to God the great *Abraham* a people, but without the promise, not an heire but a seruite seede. As *Ismael* was the true sonne of *Abraham*; so the Iewes had the true God to be their father, who gaue them his oracles and religion and temple: *Psal.* 147. 19. *He sheweth his word vnto Iacob, his statutes and ordinances vnto Israel.* This onely was the difference, that *Isaack* was borne by promise, but *Ismael* without the blessing of the word: *Agar* therefore gendereth vnto bondage,

quantum ad ^c affectum,
effectum.

The Law doth gender an affection of feare, but y^e Gospel of loue; so S.^d *Augustine*, *Breuissima & apertissima* *disorum testamentorum differentia, timor & amor*: according to that of *Paul*; Ye that are led by the Spirit of God and beleue the Gospel, haue not receined the spirit of bondage to feare againe; but ye haue receined the spirit of adoption, whereby yee crie to God as to a most mercifull father: *Rom.* 8. 14. 15.

H

Againe,

^u *Exod.* 19. 16.
17. & c.

^a *Rom.* 8. 15.

^y *Theophylact.*
& *Caiesan.* in
loc.

^z *Luther.* in loc.

^a *Calu.* & *Mar-*
lorat. ex *Hieron.*
in loc.

^b *1. Cor.* 5. 7.

^c *Aquin.* in loc.

^d *Lib. contra A-*
dimantū, cap. 17

e 2. Cor. 3. 7.
f Rom. 1. 16.
g Iob. 8. 35.

h Perkins com.
in loc.

i Summe confe-
rence. pag. 45.
& defence for
not subscribing.
part. 1. cap. 10.

k Aquin. & Ca-
jetan in loc. non
progressu itine-
ris, sed progressu
similitudinis.

l Ambros. & Lu-
ther in loc.

Againe, the bondwoman gendereth vnto bondage, *quantum ad effectum*, in respect of the successe and euent; for the Law begetteth vnto God seruants only, not sons; or if sonnes, not heires of his kingdome; in this respect it is called *e the ministerie of death*. On the contrarie, the Gospel is the *f* power of God vnto saluation, and begets inheritors of Gods eternall kingdome; *g* the seruant abideth not in the house for euer, but the sonne doth abide for euer.

As *Agar* figures the law, *h* so doth *Ismael* all Iusticia-ries that looke to be saued by the law: so that the Turks and Iewes are Ismaelites, ignorant Protestants & schoole Papists halfe Ismaelizes, ascribing too much vnto their owne works, and too little to Christ and his merits.

Bordereth vpon the citie now called Hierusalem] Heere the *i* Nouelists except against our translation, in that the word (*bordereth*) expresseth neither the situation of the place, nor meaning of our Apostle.

First, for the fault in *Cosmographie* *Martin Luther* auoweth in his Commentaries vpon this place, that there be continuall mountaines reaching from *Arabia petrea* to *Cades Bernea* in Iury; so that mount *Agar* in that respect may be said to border vpon *Hierusalem*. And as for the true construction in Diuinitie, we take not the word *topically* but *typically*. Mount *Agar* bordereth vpon *Hierusalem* in *k* similitude, not in situation, as the Church Bible consenting with the translators of *Geneua*, *Sina* is a mountaine in *Arabia* which answereth vnto *Hierusalem*: and so there is great neighbourhood in allusion and correspondence. For as *Agar* gendered not the seed of promise, so the law seated in the terrestrial *Hierusalem*, is not able to beget heires vnto God; for *Hierusalem* is in bondage with her children, vnder the *Romane* seruitude literally; but according to *Pauls* meaning allegorically, *l* she cannot attaine to the libertie of the spirit, but abideth vnder the wrath of God, horror of conscience, guilt of death and hell.

The fourth Sunday in Lent.

I could tell the curious Criticke, who seeth a mote in the Churches eie, but ouerseeth a beame in his owne, that *Hierome* and *Ambrose* read *coniunctus*, ^m *Erasmus* of *Roterodam*, *confinis*; *Erasmus Sarcerius* in his *postil*, *contiguus*; all which are the same with our English *bordereth*: and if I should say, that the *Puritan* of *England* is next neighbour vnto the *Brownist* of *Amsterdam*, the most simple Separist in all *Sandwich*, I am sure, would vnderstand me; so little difference is there betweene the new Church and no Church.

^m *Annot. & paraph. in loc.*

But *Hierusalem* which is *aboue* is free, which is the mother of vs all | Interpreters obserue, that these words are a liuelie description of the Church; ⁿ *In hoc quod dicitur sursum*, *notatur altitudo*; *quod Hierusalem*, *pacis multitudo*; *quod libera*, *libertatis amplitudo*; *quod mater*, *charitas*, or (as *Aquine*) *fecunditas*. I shewed in mine exposition of the Creed, that the Church of God hath three properties and three prerogatiues; the properties are, *holy*, *catholike*, *knit in a communion*; her prerogatiues are, *forgiuenesse of sinne*, *resurrection of the bodie*, *life euerlasting*. The word *aboue* doth intimate that she is *holy*; *Ierusalem* and *mother*, that she is *knit in a communion*. In that she is the mother of all, it sheweth her to be *catholike*; in that a *freewoman*, and her children heires, implies *forgiuenes of sinnes*, *resurrection of the bodie*, *life euerlasting*.

ⁿ *Hugo Cardinal. in loc.*

Hierusalem is a type of the Catholike Church in foure respects especially. First, God chose *Hierusalem* aboue all other places on earth to dwell in; ^o *Heere shall be my rest for euer*; *heere will I dwell*, *for I haue a delight therein*. So the Church is a ^p *chosen generation*, a *holy nation*, a *peculiar people to God*, enclosed (as it were) from the commons of the world.

^o *Psal. 132. 13.*

^p *1. Pet. 2. 9.*

2 *Hierusalem* was ^q builded as a citie, that is at vnitie within it selfe, so the members of the Church are linked together by the bond of ^r *one Spirit*, *one Lord*, *one Faith*, *one Baptisme*.

^q *Psal. 122. 3.*

^r *Ephes. 4. 3. 4. &c.*

3 *Hierusalem* was the sanctuarie, the place of Gods holy

1. Tim. 3. 15.

holy worship, and (if I may so speake) the chamber of his presence; so the Church is *the pillar and ground of truth*, in it we must seeke God and the word of life.

Hebr. 12. 22.

Apocal. 21. 2.

4 Hierusalem was the seat of *Dauid*, Psal. 122. 5. and so the Church is the throne of Christ figured by the kingdome of *Dauid*, Esay 22. 22. Apocal. 3. 7.

Above] The Church on earth is called *heauenly Hierusalem*, a *citie which came downe from God*,

beginning, for all Gods elect are written in heauen, Hebr. 12. 23. enrolled in the booke of life, Apocal. 20. 15.

Ephes. 3. 17.

Galatb. 2. 20.

Philip. 3. 20.

in respect
of her

continuance
for

Faith; for Christ dwelleth in vs, and we dwel with him in heauen by *x* faith.

Conuersation; *animus est ubi amat, non ubi animat*; seeing then her affectio is set on heauenly things, her *y* conuersation is said expresly to be in heauen also.

Ambros. in
loc.

James 1. 17.

Ephes. 1. 3.

1. Pet. 2. 11.

Hebr. 11. 16.

Philip. 1. 23.

end, for that is her end to possesse a kingdome without end, *ideo dicitur celestis, quia cælum sedes eius est*; I will (saith our blessed Sauour) that they which thou hast giue me, be with me, euē where I am: *a enery good and perfect gift is from above*. Seeing then almightie God hath *b blessed vs his people with all spirituall blessing in heauenly things in Christ*: the Church in her best part is above, though in her worst below. This should admonish vs to liue in this present world *c as pilgrims and strangers*, and to cast away from vs euery thing that hindreth vs in our journey, that we may go lightly to our *d heauenly home*. This also may teach vs, if we suffer wrong either in goods or good name to be patient, for the world doth hate vs, because we are not of the world, and hereupon to make haste vnto our iourneyes end, *e desiring to be dissolued and to be with Christ*; see epistle for Easter day.

Is free] *Libera quod liberata*, free because made free by Christ,

Christ; ^f *If the Sonne make you free, you shall be free indeed.* Our Apostle meaneth a discharge from the whole bondage of the Law, Satan and sinne; not (as Anabaptists imagine) a libertie to do what euery man list, or to liue vnder no obedience to spirituall and temporall gouernours. A dissolute licentiousnesse is quite contrarie to the true freedom, which Christ obtained for vs; ^h *omnia sunt libera nobis per fidem, & tamen omnia serua per charitatem, vt simul stet seruitus libertatis & libertas seruitutis*; a Christian in respect of his faith is Lord ouer all, in respect of his loue, seruant to all. Hierusalem is free for her ⁱ conscience, not for her person or purse; for notwithstanding her libertie, she must pay debts, and performe duties vnto whom either debt or dutie belongs.

^f John 8.36.

^g Rhemist. in loc. agreeing with all Protestant interpreters: see Doctor Whitgift, defence of the answer to the Admonition, pag. 195. & 791.

^h Luther. loc. com. tit. Christian. libert.

ⁱ Calvin. Institut. lib. 3. cap. 19. § 9.

^k Rom. 8.1.

^l Galath. 3.13.

deliuerance
fro euil; in
respect of
the lawes

breach, ^k *for there is no condemnation to them that are in Christ,*

^l *he was made a curse to deliuer vs from the curse.*

bond, which obligeth vs in our owne person to bring perfect righteousness for attainment of euerlasting saluatiō, according to the tenour of the law, *do this and liue*; so the publican and the prodigall sonne, who condemned themselves, appealed fro the bar of Gods iustice to the court of his mercie; ^m *non estis sub lege, sed sub gratia*, Rom. 6.14.

^m *Aliud est esse in lege, aliud sub lege; qui est in lege secundum legem agit, qui sub lege secundum legem agitur, ille liber est, iste seruus.* Augustin. in Psal. 1.

ⁿ Rom. 5. 2.

^o Ephes. 2. 12.

^p Luke 1.74.

Christi-
an libertie
consists in

freedom in
good: re-
specting
either the

Creator, in hauing free ⁿ access to God the Father in the name of Christ, & a libertie to serue him in holines and righteousness all the daies of our life ^o *without feare*; for Christ hath

p Rom. 14.14.

q 1. Cor. 3.22.

r 1. Tim. 4.1.

an easie yoke, the seruice of God is not a bondage, but a perfect freedome.

[Creatures, in that p all things are pure to the pure, for the dominion ouer the creature lost by *Adam*, is restored againe by Christ, *all are q yours, and you Christs, and Christ Gods*. Hence Saint *Paul* calls the forbidding of meats and mariage, with obligation of conscience and opinion of merit, *r a doctrine of diuels*.

A thing indifferent vpon the commandement of the Magistrate becomes necessarie, not in respect of it selfe, but for auoiding scandall and contempt of authoritie; the thing to the conscience remaines indifferent stil, and may be vsed and not vsed, if it were not for our obedience to the Prince. See *Luther. lib. de Christian. libert. & Com. in Galat. 5.1. & loc. com. tit. de libertat. Christian. Melanct. loc. com. tit. de Ceremon. & Christian. libertat. Calvin. Institut. lib. 3. cap. 19. Beza epist. 24. Perkins treat. of Conscience, cap. 2. & com. in Galat. cap. 5. vers. 1. Dominicus à Soto apud Bellarm. de Iustificat. lib. 4. cap. 6. &c.*

f Galath. 5.13.

g Iohn 5.39.

h Rom. 6.22.

i 1. Tim. 3.15.

f 1. Pet. 1.23.

r 1. Cor. 3.2.

The consideration of this our freedome teacheth vs three duties especially,

1. To loue Christian religion as the f meanes of this libertie.

2. To search the Scriptures, as the Charter in t which our liberties are written.

3. To serue God in the duties of faith and newnesse of life; because this u seruice is our libertie, *Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not entangled againe with the yoke of bondage, Galath. 5.1.*

[Mother] The word of God is committed to the keeping of the x Church, and this Word is y seed, and z milke, and strong meat, *Hebr. 5.14*. The Church then as a mother brings forth children to God by the Ministrie of the Word, and after they bee borne feeds them with milke flowing

flowing from her owne two breasts,^a which are the Scriptures of the two Testaments.

^b Hence the Church may learne to be diligent in preaching the Gospell sincerely. For by the seed of the Word one begets another to God; I being begotten (saith *Luther*) of other, do now beget other, which also shall beget other hereafter, and so this spirituall begetting shall continue to the worlds end.

2 We are taught ^c hereby to despise our ^d first birth, and seeke to be borne againe to God, and sucke the brest of our mother, feeding on the milke of the Word, 1 Pet. 2. 2. *non enim nascimur, sed renascimur Christiani*, quoth ^e *Hierome*. Thus to be made a member of the new Hierusalem is a great priuiledge, Reuelat. 3. 12.

3 The word, mother, implieth our dutifull obedience to the Church of God, according to that of *Salomon*; *My sonne heare thy fathers instruction, and forsake not thy mothers teaching*. This father is God, and this mother is the Church, as ^f *Diuines* expound it aptly. The Roman Church is not our mother, but a stepmother, if not a professed harlot; and therefore ^g we must come out of her, as being more like mount Sina, gendering to bondage, then mount Sion begetting free children.

Of *vs*] *ἐκ τῆς ἐκκλησίας*, not of all, but *vs* all, that is, all true beleeuers elected and called effectually, ^h *qui sic sunt in domo Dei ut ipsi sint domus Dei*; for if the reprobate be liuely members of Hierusalem aboue, the Church is a mother not only to the sonnes of God, but also to the children of the diuell: a doctrine not only receiued of the fathers in old time, but entertained of the schoolemen also, ⁱ *Ioannes de Turre Cremata, Alexander Hales, Hugo, Thomas, Petrus à Soto, Melchior Canus, &c.*

All] For he that hath not the Church for his mother, shall neuer haue God for his father, ^k *quos elegit, hos & vocauit*, all Gods elect are in due time called, and all that are called, are called by the Church; ^l *electi nusquam nisi inter vocatos*, and therefore most honorable for the king himselfe,

^a *Ioannes à Iesu Maria in Cant.*

7. 3.

^b *Luther. in loc.*

^c *Perkins in loc.*

^d *Psalm. 45. 11.*

^e *Lib. aduersus Vigilant.*

^f *Melancthon. & English gloss. in Prou. 1. 8.*

^g *Apocal. 18. 4.*

^h *Augustin. de baptismo contra Donatistas, lib. 7. cap. 52.*

ⁱ *Apud Bellarm. de ecclesia militante, lib. 3. cap. 9. §. ad ultimum dico.*

^k *Rom. 8. 30.*

^l *Melancthon. prefat. in euangelia dominical.*

*m Ambros. orat.
ad Valentinian.
imperat. ut ha-
beat epist. 32.*

m Esay 54.1.

o 1. Cor. 1. 18.

*Luther. & Sar-
cerius in loc.*

o Rom. 7. 18.

selfe, who is the father of the Common-weale, to be the
m sonne of the Church.

For it is written] In a controuersie betweene the false teachers and himselfe, concerning the iustifying of a sinner, he makes the Scriptures his iudge; for whosoever be *index qui*, the Bible must be *index quo*, by which all questions in religion ought to be determined.

Reioyce thou barren] Hee sheweth by this allegorie of the Prophet *m Esay*, the difference betweene *Agar* and *Sara*, that is to say, betweene the Church and the Synagogue, betweene the Gospell and the Law. The law being husband of the fruitfull woman, that is, of the Synagogue, begetteth very many children in the world; for none, saue the children of the freewoman, either see or know other righteousness then that of the law. Contrariwise *Sara*, that is to say, y true Church vnder the o crosse, seemeth exceeding barren, as hauing no children, or very few. The Prophet therefore doth exhort her to *reioyce*; for howsoever the Church seeme to be forsaken and barren before the world, not hauing the righteousness and workes of the law; yet notwithstanding she is a most fruitfull mother, hauing an infinite number of children before God. *The desolate hath many more children then she which hath an husband. Agar hath not children but seruants; and howsoever for a time, they that are borne after the flesh, persecute those that are borne after the spirit, yet the children of the bond woman are cast out of the house together with their mother, and receiue not inheritance with the children of the freewoman.*

Here then is p comfort for a distressed soule, *Reioyce thou barren that bearest no children &c.* Albeit thou feele thy selfe neuer so barren of good works, vnable to think an acceptable thought, so void of righteousness as that there dwelleth in thee no goodnes at all; yet *breake foorth into ioy*, for Christ is thy *righteousnes and sanctification and redemption*. As Christ then is greater then the law, so thy righteousness is a farre more excellent righteousness

ousnes then that of the law; thou hast many moe children then she which hath an husband, *reioyce therefore*, for Gods kingdome is the place of ioy, Gods children are the men of ioy, the Gospell is the matter of ioy. Gods arke was a figure of Christ, and the mirth before the arke signifieth that the foundation of all our ioy consists in our reconciliation with God in Christ; the musick of the Temple was typicall, and prefigured these ioyes of the Catholike Church.

Breake forth and crie] The first word intimates that the Church vpon earth is as it were pent in with present griefe; her ioy is mixed in this life with sorrow. The paschal lambe was eaten *with sower herbs*, insinuating that we feele no sweetnes in the blood of Christ, till we feele the smart of our sinne. The word *crie* doth shew, that albeit in earthly ioy we must be sparing and moderate; yet in spirituall ioy *modus est sine modo*, the measure is to reioyce without measure; if we be rauished in our ioy that we crie againe, it is the best of all. Reioyce in the Lord alwaies, againe, I say reioyce. See Gospell, Dom. I. Aduent. & epist. Dom. 4. Aduent.

^r Rom. 14. 17.

^r Psal. 58. 3.

^r Luke 2. 10.

^r Exod. 12. 8.

The Gospell. Iohn 6. I.

Iesus departed ouer the sea of Galile, &c.

THis Gospell is the same with the Gospell allotted for the last, and but little differing from the Gospell appointed for the seuenth Sunday after Trinitie: for the miraculous feeding of much people with a few loaves is read in the Church every yeere thrice; to wit, in *winter*, when wheate is sowne; in *Lent*, when it is in hopefull spring; and in *Haruest*, when it is readie for the barne. See the reason and exposition hereof, Gospell Dom. 7. post Trinit.

^r 25 Sunday after Trinitie.

^r 7. Sunday after Trinitie.

The

The Epistle. HEB. 9. 11.

Christ being an high Priest of good things to come, came by a greater and more perfect tabernacle, &c.

^a Luther. postil.
maior. in loc.

^a 1. Pet. 2. 25.

^b Maylorat. in
loc.

^c 1. Cor. 2. 14.

^d Theophylact.
in loc.

^e Esay 9. 6.

^f Calvin. in loc.

^g Gorran. in loc.

^h 1. Epist. Ioh. 3. 2

ⁱ 1. Cor. 13. 12.

^k Caietan. in loc.

^l Heb. 8. 2.

THis text is a ^a briefe of the whole epistle, wherein Christ Iesus the great ^a Bishop of our soules is first compared, and then preferred before the Leuiticall high Priest in sundrie points, as

1. *Aaron* and all his successors were but only forerunners of Christ, who is the end of the law, ^b for this cause called here *sacerdos accedens*, or *superueniens*, a Priest added to the Priests, a mediatur of the new Testament consummating the priesthood of the old.

2. The Leuiticall high priest was a priest of things present, that is, earthly things and temporarie, which only stood in *meates and drinckes and diuers washings*, and carnall rites, *untill the time of reformation*; but Christ is an high priest of *good things to come*, so great that this world cannot ^c perceiue, much lesse ^d receiue them. As an ^e euerlasting father he bestowed on the Church ^f eternall gifts, in ^g this life grace to the end, in the next glorie without end. Spirituall graces in respect of the law were things to come, but yet howsoever ^h we be now *sonnes of God*, it doth not appeare what we shall be; for the glorie which our high priest hath purchased for vs is yet to come; ⁱ now we see through a glasse darkly, but when this corruption shall put on incorruption, and this mortall shall be clothed with immortalitie, then wee shall see face to face. These good things to come shall be further enjoyed, and fully reuealed in the world to come.

3. Christ Iesus our high priest came by a greater and more perfect tabernacle then *Aaron*. ^k Some by tabernacle meane the Church of God, a tabernacle which ^l the Lord pight and not man. It is greater then the Iewes temple,

temple, for it is Catholike, the Lords great Cathedrall
^m extended to all places, and at all times, and all persons,
 not only those, who now are living, but also those who
 haue bin from the beginning, and shall be to the worlds
 end, for this cause called, Galat. 4. *the mother of vs all*, and
 it is more perfit as being the bodie, whereof the taber-
 nacle was only the shadow.

ⁿ Some by tabernacle vnderstand heauen, a tabernacle
 that cannot be ^o remoued; *a greater tabernacle*. For the
 whole earth in comparison of heauen is but a point, all
 Iury but a part of a point, the temple but a parcell of a
 part; and *more perfit*, for now ^p we know in part, and pro-
 phecie in part; but when that which is perfit is come,
 then that which is vnperfit shall be abolished.

^q Other, and that most fitly, thinke Christs humane na-
 ture to be this tabernacle, for hee was consecrated vnto
 God in his flesh, he was crucified in it, ascended in it, glo-
 rified in it, and now sitteth at the right hand of God in
sancto sanctorum, as our mediatur and aduocate. Well
 may Christs body be called a tabernacle, for it is the tem-
 ple of the blessed Trinitie, *wherein all the fulnes of the
 Godhead dwels bodily*: this tabernacle was not made with
 hands, as that old tabernacle, nor of this building as our
 earthly tabernacles are. For albeit Christ was borne of
 the virgin Mary, yet conceiued of the holy Ghost; as the
 Prophet, the stone cut out of the mountaine without
 hands. His body was of this building, *secundum princi-
 pium materiale*, for it was not phantasticall or heauenly,
 but true flesh of the substance of *Mary*, yet not of this
 building, *secundum formale principium & actinum*, as be-
 ing conceiued by the power of the blessed Spirit, not as
 other men, by the seede of man; and this was a more per-
 fit tabernacle. For the word incarnate was full of grace
 and truth. In *Moses* tabernacle was the type, but by *Je-
 sus Christ* came the truth: in a word, ^x Christs bodie was
 a tabernacle, *propter militiam passionis*, greater, *propter
 inhabitationem totius Trinitatis*, more perfit, *propter abun-
 dantiam*

^m Chrysost. in
 Ephes. 4.

^o Aquin. Gorran.
 Sa. in loc.

^p Esay 33. 20.

^p 1. Cor. 13. 9.

^q Theophylact.
 Beza, Marlorat,
 English gloss. in
 loc.

^r Coloss. 2. 9.

^r 2. Cor. 5. 1.

^r Dan. 2. 45.

^u Aquin. lect. 2.
 in Galat. 4.

^x Gorran. in loc.

dantiam sanctitatis, not of this building, *propter modum conceptionis*.

7 Ephes. 5.2.

2 1. Pet. 1.19.

2 1. Cor. 11.23.

1 Exod. 30.10.

c Dr. Fulk in
Heb. 9.25.

d Con. Trident.
sess. 22. can. 1.2.
3. & c.

4. The Leuiticall high Priest entred into the holie place by the blood of goates and calves, as wee reade, Leuiticus 16. but our high Priest by his owne blood; y hee gaue himselfe for vs an offering and a sacrifice of a sweet smelling sauour to God. As the Pellican feedes her young, so Christ redeemes his Church with his owne & precious blood; a benefit so great, that our blessed Sauour instituted that holie Sacrament of his Supper in perpetuall remembrance thereof; 2 In the night that hee was betrayed, hee tooke bread, and when he had giuen thanks, he brake it, and said, Take, eat, this is my bodie, which is broken for you, doe this in remembrance of me. After the same manner hee tooke the cup, saying, This cup is the new Testament in my blood, doe this as oft as yee drinke it in remembrance of me.

5. The Priest of the old Testament entred into the holie place b once euery yeere; but Christ our high Priest of the new Testament offered himselfe once for all; a difference so materiall, as that our Apostle repeates it often in this one chapter, as vers. 25. not that he should offer himselfe often: vers. 26. Hee appeared once to put away sinne: vers. 28. Christ was once offered to take away the sinnes of many. S. Pauls argument is plaine, Christ could not offer vp himselfe any other way then by dying: hee therefore did offer vp himselfe but once, because hee could die but once, c not often after any fantasticall, hidden, inuisible, mysticall or vnbloodie manner, as the d Papists hold, that the Minister is a sacrificing Priest, and that in the Sacrament of the Lords Supper, he doth offer vp Christ againe to God the Father, under the formes of bread and wine really and properly.

The Church of England calls a preacher of the Gospell a Priest, of the word *presbyter*, not *sacrificulus*; or if a Minister may be called a sacrificer, it is in respect of his *Eucharisticall sacrifice*, prayer and thankesgiuing to God, not

not *hilasticall*. Now the Lords supper is not a new propitiatorie sacrifice for the sinnes of the quick and the dead, but a thankfull commemoration and representation of the old, and that in words and action: *In words*; because celebrating this holy Sacrament, we report and repeat how Christ died for our sinnes, and shed his blood once for our eternall redemption. *In action*, breaking the bread and powring out the wine, taking, eating, drinking, all which are dumbe sermons, and liuely representations of Christs oblation for vs on the crosse, e for as often as yee shall eat this bread, and drink this cup, ye shew the Lords death vntill he come. As Christ died, and after a sort was offered in all the sacrifices of the law, to wit, in figure, not in fact; so Christ is offered in the Sacrament daily, not in fact, but in faith, as *Ambrose* notablie, *sacrificed in the minds of beleeuers as vpon an altar*.

In administring this Sacrament, we must do as Christ the truth and the way, who did not offer vp his bodie, for that was crucified the day following, but he tooke the bread and brake it, and gaue it not to God, but to the disciples; and said not to them, take and sacrifice, but *take and eat*; and so ^h Lombard, ⁱ Aquine, ^k Gropperus and other Papists acknowledge that the Lords Supper is not a reall offering vp of Christ, but a memoriall of his passion, according to their *antiphona*, *ô sacrum conuiuium, in quo Christus sumitur, recolitur memoria passionis eius, mens impletur gratia, & futura glorie nobis pignus datur, Alleluia*.

The popish Masse then is an iniurious sacriledge, detracting from the power and merit of Christs passion. An effectuall medicine, that at once cureth a disease, need not to be applied againe: But Christ offering himselfe for vs once, was ^l sufficient for all, efficient for such as applie it; as *Gorran* doth glosse the text briefly, *sufficienter quod semel*; and therefore the Masse being ^m either a continuance or repetition of Christs oblation is a blasphemous act; for if the Priest finish that on the altar, which the worlds Saviour began on the crosse, then truth it selfe told an vntruth

^e 1. Cor. 11. 26.

^f Apocal. 13. 8.
agnus occisus ab
origine mundi.

^g Lib. 2. de Vir-
ginit.

^h Lib. 4. sent.
dist. 12.

ⁱ Part. 3. quest.
83. art. 1.

^k Apud Zanchi-
um in Ephes. 5.
loc. 1.

^l Emmanuel Sa.
notat. in Hebr.
9. 28.

^m Perkins refo-
med Cath. tit.
Mass.

^a John 19.30.

^o Hebr. cap. 7.

^p 1. Epist. 2.1.

^q 1. Tim. 2.5.

^r Caietan. in loc.

^t Levit. 16.14.

^u Numb. 19.4.

^v Aquin. &
Gorran. in loc.

^w Marlorat.

truth in saying, ⁿ *consummatum est*, it is finished. If the Masse be a repetition of Christs offering, then his sacrifice was not sufficient, and our Apostles argument insufficient, ^o who proves all the legall sacrifices vnperfect, because they were repeated. It is a good obseruation, that in a sacrifice we giue something to God, but in a Sacrament we receiue something from God; if the Lords Supper then be a Sacrament of the new Testament, we must not in it offer vp Christ to God, but expect Christ and the benefits of his sacrifice from God.

6 The Leuiticall high Priest *entred into the holy places that are made with hands, which are similitudes of the true Sanctuarie; but our high Priest is entred into very heauen, to appeare now in the sight of God for vs.* If any now sin, we haue an agent in the court of heauen, as S. P Iohn, an aduocat with the Father Iesus Christ the righteous, and he is the reconciliation for our sinnes, and not for our sinnes only, but for the sinnes of the whole world, *the Mediator of the new Testament*, ^q interceding daily betweene God and man, obtaining for vs not only temporall gifts, as the Legall high Priest, *which could not make holy concerning the conscience*, but as it followeth in the next word to be considered, *eternall redemption*: he recovered our estate in Gods kingdome which Adam lost, and hath so firmly purchased it againe for the Church, as that it is a perpetuitie, now for euer,

eternall redemption, ^r in } Effect, for he that beleeueth hath
} euerlasting life, Ioh. 3.16.
} Efficacie, for his blood is not yet
drie, but the power and vertue is alway the same, yesterday, and to day, and for euer, Hebr. 13. 8.

For if the blood of oxen and of goats, and the ashes of a yong cow when it is sprinkled, purifieth the uncleane, as touching the purifying the flesh, how much more shall the blood of Christ? An argument to proue that Christ hath obtained eternall redemption for vs, and it is from the ^v lesser to the greater, or frō the ^w signe to the thing signified. If the blood

blood of the beasts outwardly did purifie the flesh, how much more shall the blood of Christ inwardly *purge the conscience from dead workes, to serue the lining God?* First, because the blood of Christ, for y Iesus is a Sauour of his people. Secondly, for that he was *offered through the eternall Spirit*: ^a for although our enemie come like a flood, yet the Spirit of the Lord shall chase him away. Thirdly, for that *he was without spot*, an high Priest, which is ^a holy, harmelesse, vndefiled, he knew ^b no sinne, therefore most able to purge the conscience from all sinnes, here termed *deadly workes*, in that they procure to the sinner in this world death spirituall, in the world to come death eternall. See epist. dom. 7. post Trinit.

To serue the lining God] The Lord is ^c life, such then as will serue him, must offer themselues a ^d liuing sacrifice, for he redeemed vs for this end, that we should serue him in holinesse and righteousness all the daies of our life. I haue put off my coat, saith the ^e Church, how shall I put it on? I haue washed my feet, how shall I defile them? A sinner irrepentant is like the sow wallowing in dirt and mire; but God (as ^f David speakes) hath brought me out of the horrible pit, out of the mire and clay, and set my feet vpon the rocke, and ordered my goings: I haue put off the old Man, and am become a new creature in Christ. Why then should I, that am washed in the sacred font, and bathed in my sweet Sauours owne blood, defile my selfe againe by standing in the waies of sinners, and sitting in the seat of the scornfull? *§ hoc magis culpabiles sumus, si legem bonam colimus, & mali cultores simus; imo potius nec cultores, si mali, quia cultor dici non potest malus cultor; neq; enim colit, qui rem sanctam non sanctè colit.*

^y Matth. 1. 21.

^a Esay 59. 19.

^a Hebr. 7. 26.

^b 2. Cor. 5. 21.

^c Iohn 14. 6.

^d Rom. 12. 1.

^e Cant. 5. 3.

^f Psalm. 40. 2.

^g Saluianus de gubernat. Dei. lib. 4.

The

The Gospell. Iohn 8. 46.

*Which of you can rebuke me of sinne? &c.**h Heming. postil.
in loc.**i Psalm. 89. 15.*

THis Gospell containeth a liuely ^h description of two contrarie kingdomes, one of light, another of darknesse; as Christ is zealous in vpholding Gods glorie, so the champions of Satan earnest in maintaining his quarrell. All Christs kingdome consists in righteousness and truth, as the ⁱ Psalmographer expressely, *righteousnesse and equitie is the habitation of thy seat, mercie and truth shall go before thy face.* Concerning righteousness, our Saviour saith heere, *Which of you can rebuke me of sinne? concerning truth; If I say the truth, why do ye not belecue me?*

[Railing, vers. 48. *Say we not well, that thou art a Samaritan, and hast a diuell?*

Satans kingdom
stands vpon foure
props especially,

[Hypocrisie, vers. 53. *Our father Abraham.*

[Sophistire, vers. 52. Construing that of death naturall, which Christ vttered of eternall.

[Tyrannie, vers. 59. When reason and railing faile, then they come to *Carters logicke, gunpowder arguments*, open violence, *they tooke vp stones to cast at him.*

These points are so twined and intermingled in the text, as that I cannot part them easily, yet for orders sake two lessons are more principally regardable.

1. As Christ is the true Messias sent from God, so euerie one that heareth him not, is not of God.

2. That all obseruers of Christs saying are free from eternall death, and this he doth assure by a double bond,

his { Word, *I say.*
Oath, *Verily, verily, I say vnto you, if a man keepe my saying, he shall neuer taste of death.*

Which

Which of you can rebuke me of sinne?] The Church saith of Christ, ^k *My beloved is white and ruddie, the chiefeſt of ten thousand.* ^l *Candidus ſanctitate, rubicundus paſſione;* white, for that he was without ſpot in his life, ruddie, for that he ſhed his owne blood for vs at his death. ^m A ruddie colour is not beautifull, except it be grounded vpon a faire white, ſo Chriffs paſſion had not been an offering of a ſweet ſauour to God, if his life firſt had not been *candide* without ſinne, ⁿ holy, blameleſſe, vndefiled.

Heere the Epistle and Goſpell accord, *our high Prieſt was without ſpot, ſaith Paul; who can rebuke me of ſinne?* ſaith Chriſt: and both are fit for *Paſſion Sunday*, for all the ſufferings of Chriſt on the croſſe, may be

words, ^o *I am a worme and no man, a very ſcorne of men, and outcaſt of the people.* reduced vnto bitter

wounds, ^p *Behold and ſee, if there be any ſorow like to my ſorow.*

This Goſpell affords a taſte of ^q both, he did heare bitter words in the 48. verſe, *Say we not well, that thou art a Samaritan, and haſt a dinell?* and he was like to ſuffer bitter wounds, in that they would haue ſtoned him, verſ. 59,

Chriſt proues himſelfe to be the Meſſias, and our high Prieſt of good things to come, by this infallible demonstration; *which of you can rebuke me of ſinne?* peraduenture ſome will accuſe, but who can rebuke, which of you mine enemies, euen you that prie ſo much into my life? My conuerſation is without fault, my doctrine without error, and why then admit you me not for the Chriſt? ſeeing none is free from ſinne, ſaue the Meſſias only; flatter not your ſelues in your idle conceit, either proue me to bee a ſinner, or acknowledge mee for a Saviour, if no crime, then Chriſt, *If I ſay the truth, why do ye not beleene me?* that man is worſe then mad, who perſecutes that as falſe, which he knowes to be true.

All men ^r hence may learne, preachers eſpecially, to frame themſelues according to Chriffs example, ioyning integrity

^k Cant. 5. 10.

^l Rupert. lib. 6. com. in Cant.

^m Vega dom. in paſſion.

ⁿ Hebr. 7. 26.

^o Pſal. 22. 6.

^p Lament. 1. 12.

^q Acoſta dom. de paſſion. con. 1.

^r Luther. poſtil. maior. in loc.

^f *Leuit. 8. 8.*^g *Cyrl. in Leuit.*^a *James 3. 2.*^a *Psal. 143. 2.*⁷ *Numb. 16. 15.*^a *1. Sam. 12. 3.*^a *1. Cor. 4. 4.*^b *Hemings in loc.*^c *Cap. 4. vers. 6.*^d *Culman con. 7. in loc.*

integritie of life to sinceritie of doctrine, that they may further the Gospell among enemies, who respect more good life then good learning; and among friends, who tolerat bad maners often for our doctrines puritie: the Priest had Vrim and Thummim in his brest-plate, so the preacher ought to haue science and conscience; for albeit Christ alone was free from all sinne, yet such as will teach his Gospell with fruit, must be cleare from open crimes. Our Sauour saith not, (as *Erasmus* vpon the place) which of you can accuse? for they called him coniurer and Samaritan; but which of you can conuince? who can proue that he doth reprove? the most heauenly doctor is an earthly man, flesh & blood, and in many things all of vs offend; and so wee may bee conuicted of manifold weaknesse, but let vs take heed of manifest wickednesse. O Lord keep thy seruant from presumptuous sinnes, from crying sin, which in any sort may scandalize his holy calling. Howsoeuer we crie to God with ^z *David*, Enter not into iudgement with thy seruants O Lord, for in thy sight shal no man lining be iustified; yet let vs say with Christ vnto men: which of you can rebuke me of sinne? for any grosse fault in executing mine office. So ⁷ *Moses*, I haue not taken so much as an asse from them, neither haue I hurt any of their companie. So ^z *Samuel*, Whose ox haue I taken? or to whom haue I done wrong? &c. So ^a *Paul*, I know nothing by my selfe, to condemne my selfe in my Apostleship.

He that is of God heareth Gods word] Ergo, the cause why ye heare not, is because yee are not of God: as men, they were of God; as malicious, of the diuell. ^b Examine thy selfe by this one rule, whether thou be Gods child, or the diuels seruant. He that with a good will and honest heart heareth Gods word, hath Christs record that he is of God; he that heareth the word and persecureth it, is of the diuell; and so *S. Iohn* in his ^c first epistle, We are of God, he that knoweth God, heareth vs, he that is not of God, heareth vs not, hereby know we the Spirit of truth and error.

Say we not well, that thou art a Samaritan, and hast the diuell?

well?] ^d Albeit you say, who can rebuke me of sinne? yet we say, thou art a Samaritan, an ^e irreligious and vile person: howsoever you boast of the truth, we say, *thou hast the diuell*, who is the father of lies. It is certaine, the Iewes knew Christ to be no Samaritan, and that he spake such words, and did such wonders, as none could doe by the power of the diuell; and so some confesse, Ioh. 10. 21. *These are not the words of one that hath a diuell; can the diuell open the eyes of the blind?*

Heere then obserue the craft of Satan, when he cannot deny the truth, he falleth to flat rayling and lying; and such is the practise of his ministers and agents in all ages, as the Papists in our time call the sincere profession of the Gospell, Heresie, ^f Reynold and ^g Gifford, Turcisme, ^h P^osevinus Atheisme. Wright in his articles impudētly, *Protestants haue no faith, no religion, no Christ, but are meere infidels*. As much is said, if not more by Sir ⁱ Tho. Moore long since; Tindal hath purposely mistrālated Christs Gospell to set forth heresies, *as euill as the Alcoran, and idolatrie far exceeding the setting up of Bel, and Baal, & Beelzebub, & all the diuels in hell*: and yet the Rake-shame Parsons outstripeth al in this vncharitable course, sparing in his inuectiue libels (as a ^k right reuerend Father of our Church worthily) *neither scepter nor sepulchre; neither height of soueraignie, nor depth of the graue can be free from his enraged enuie*.

I haue not the diuell] It is well obserued by ^l diuers, that whereas the Iewes objected against him two crimes, one, that he was a Samaritan, another, that he had a diuell; he neglected the first concerning his person, and stands vpon that especially, which touched his doctrine, *I haue no diuell*, I neither speake nor worke by Beelzebub, but by the power of God. Hence we may learne to be zealous in the businesse of God, howsoever remisse in that which concerns our selues: a ^m Christian in his loue, may resemble the reed, but in his faith he must be like the adamant, inflexible, stout, immutable, willing rather to lose his life (saith ⁿ Basil) then to suffer any one syllable of Gods holy

^o Iohn 4.9.

^f In Caluino-Turcism. consule lib. 4. cap. ult. in fine.

^g Prefat. in Caluino-Turcism.

^h Lib. de Atheism. Protestant.

ⁱ Preface to the confutation of Tindals answer.

^k L. B. of Lincolne epist. to the K. before the answers to a namelesse Car.

^l Chrysost. Theophylact. Luther. Melancthon. in loc.

^m Lusher. loc. com. tit. zelus.

ⁿ Theoderet. hist. lib. 4. cap. 17.

o *Ubi supra.*
p *Idem in Galat.*
2.6.

q *Answer to*
Hardings Pre-
face before the
defence of his
challenge.

r *Præfat. com. in*
epist. ad Roma-
nos.

s *Contra lit. Pe-*
tilian. lib. 2. cap.
92.
t *Ecclesiast. po-*
lic. lib. 5. §. 30.

u *Act. 26. 25.*

truth in the Scripture to be betrayed, *unus apex doctrine plus valet quam cælum & terra*, saith o *Luther*: it is a Mathematicall point, which cannot be diuided; p albeit charitie suffereth all things, belieueth all things, hopeth all things, endureth all things, yet faith can suffer nothing. I denie my learning, said renowned q *B. Iewel*, I deny my Bishoprick, I deny mine estimation, I deny my name, I deny my selfe, only the faith of Christ, and truth of God, I cannot deny, with this faith, or for this faith, I trust I shal end.

In Athens, as r *Melancthon* reports, euery citizen tooke a corporall oath to maintaine the professed religion after this sort, *pugnabo pro sacris et solus et simul cum alijs*; if they were so zealous in idolatrous religion, how careful ought we to be for the Gospell, which is the power of God vnto saluation?

An indignitie, which only toucheth our priuat person may be dissembled, as t *Augustine* replied to *Petilian*, *possumus esse in his pariter copiosi, sed nolumus esse pariter vani*; so learned u *Hooker*, the best answer to words of scorne and petulancie; is *Isaaks* apologie to his brother *Ismael*, the apologie which patience and silence make; our answer then vnto their reasons is, no, to their scoffes nothing; and yet when the slanders which light on our persons, rebound to the discredit of our profession, it behooueth vs not to be silent in answering truely, when as our aduersaries are eloquent in obiecting falsely; n *Paul* therefore when *Festus* scorned him as a mad man, answered, *I am not mad o noble Festus, but I speak the words of truth and sobernes*. And when the Primitiue Christians had bin slandered vnto the people for disturbing the State, for adulterie, murder, and other insufferable crimes, it was their vsual custome to write apologies, and to put vp supplications vnto Princes, that they might defend themselves in open audience; so Christ here doth answer the Iewes cauill in a word, *I honor my father*, &c. as if he should argue thus; he that is a Samaritan, and worketh by the diuel, seeks his owne praise, not Gods glorie: but *I honor my father, and*
seeke

seeke not mine owne praise, Ergo, I am no Samaritan or con-
iurer, but ye rather are of the diuell, in that yee dishonor
me, who honor God; and this is *tortura Torti*, the retor-
ting of a poisoned weapō into the aduersaries own brest.

Now we know that thou hast the diuell] * We said so be-
fore, but now we can easily proue it so; before we did on-
ly coniecture, but now we certainly know, that thou hast
the diuell. y Here note the desperat incorrigibilitie of such
as are in a reprobate sense; as euery word of Christ is the
z sauer of life vnto life to the godly; so the sauer of death
vnto death to the wicked, the more they heare, the worse
they are: first they thought Christ had a diuell, then they
said it; last of all, which is worst of all, they knew it.

Your father abraham was glad to see my daie] The Iewes
exceedingly boasted of the temple, saying, a the temple of
the Lord, the temple of the Lord, this is the temple of the Lord;
they did seeme to reuerence the Prophets and Patriarkes,
Abraham especially; so the Papists in our time crie, b the
Church, the Church, all for the mother Church, all for the
Fathers, all for antiquitie; but when we say to the Roma-
nists as Christ heere to the Iewes, Abraham was glad to see
my day, the mother Church reioyced in old time to con-
fesse the Gospel now preached in England, for we do not
in any point of doctrine depart further from Rome, then
she hath departed from her selfe in her flourishing estate;
then instantly they come to the third weapon, idle distin-
ctions and cauils, c Abraham is dead, and Abraham is not
dead, c there is an idolatrie which is good, and an idola-
trie which is bad; hoc in Grammar and Logicke demon-
strates this thing, yet in the words of Christ, hoc est corpus
meum, it doth signifie d nothing.

e The soueraigne supremacie of the Roman Bishop is
the supreme difference, to which all other Popish points
are subordinate; f for the truest formalitie of a Papist is
his vnion with the Pope; now g Romes champion is vn-
certaine, whether the Pope as Pope, hath power ordina-
rie or extraordinarie, to depose Princes after a direct or

* Maldonat. in
loc.

† Culman. in loc.

z 2. Cor. 2. 16.

a Jerem. 7. 4.

b Campian.
rat. 3.

c Gregorius de
Valent. lib. 2. de
idolat. cap. 7. ut
D. R. ymo. d. de
Idolat. lib. 1.
cap. 1. §. 13.

d De consecrat.
distinēt. 2. §.
Timorem. glossa
ibidem.

e T. H. Appen-
dix. part. 1. pa. 2.

f Ibidem. pag. 8.

g Bellarm. de
Rom. pont. lib. 5.
cap. 6.

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^h Tortura Torti.
pag. 27.

¹ Advancement
of learning lib.
1. pag. 20.

^k Comes North-
bampton. ad
Garnet.

¹ Apocal. 17. 4. 6.

^m Magdeburg.
cent. 7. col. 21.

^{*} Chron. fol. 35.

indirect manner, alwaies, or vpon some speciall occasion accidentally, so that the Catholike faith, (as a learned Father of our Church hath wittily noted) is, ^h *credo quod Papa non ut Papa, habet aliquo quidem modo, sed modo tamen indirecto, potestatem saltem quandam temporalem, sed non merè, nec absolutam, sed ad aliquid relatum, nec perpetuam, sed casualem.*

I wil not meddle with the ⁱcopwebs of learning in the schoole, which haue more wit then arte, yet more arte then vse; nor with the distorted and idle glosses of the Canonists; he that list may burthen his memorie with a shipfull of their fooleries, accuratly collected by the pener of Pseudomartyr, cap. 10.

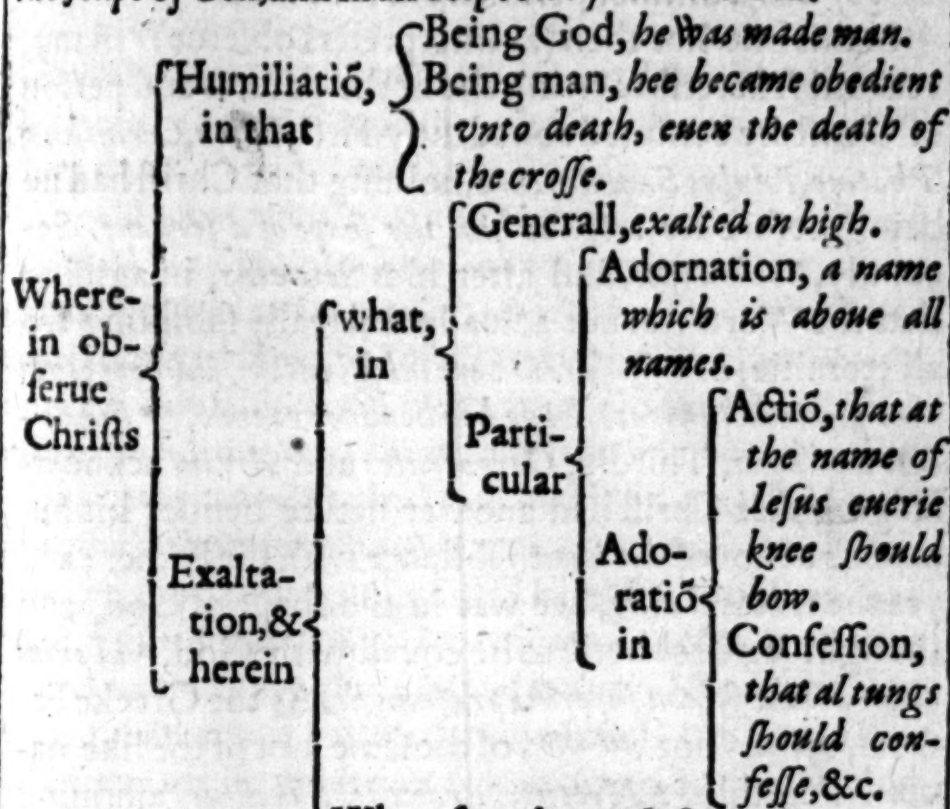
Lastly, when all other helpes and hopes faile, *they cast stones at Christ, fetching arguments from the shambles, and concluding in ferio, destructive doctors, who to build the Church, blow vp common wealthes, euen like rash empirickes, they can cure no way but by letting of blood; the Spanish Inquisition is their Grammar, fire and fagot their Rhetoricke, fleet and fetters their Logicke, the canons roare their Musicke, poysoning their Physicke.* Rome was first built in blood, and now she sits in ¹ *skarlet drunken with the blood of Saints, and with the blood of the martyrs of Iesus Christ.* Mahomet, Phocas, and Boniface the third, who first had the stile of vniuersal Bishop, liued al ^m about the same time, so that Mahumetisme & Poperie, & the murthering of Christian Emperours began al at once, & now conioyned in one, the Pope being a baptised Mahumetan, and a holy father of parricides. I conclude in the words of ^{*} *Lanquet, The Roman citie first taking her originall from a traytour to his countrie, afterward founded with murder, mischief and violence, hath in the maintenance thereof, spilt much more blood, the it hath spent mortar in the building, and more men hath it destroyed, then there be stones in the walles, and hath been to the whole world a continuall vexation vntill this time, wherein her power is wel abated, and is now of al people for her abomination & wickednes hated & abhorred.*

The

The Epistle. PHILIP. 2.5.

Let the same minde be in you that was also in Christ Iesu, &c.

THis Epistle containes an exhortation to lowlinesse and loue, grounded vpon Christs example, who when he was Lord of all, humbled himselfe to be seruant vnto all, *taking on him the shape of a seruant, when he was in the shape of God, and in all respects equall with God.*



Wherefore, because so good to man, & obedient to God; for whosoever humbleth himself shall be exalted.

Who when he was in the shape of God] Christ had a being before the world, though as man a beginning in the world; so Saintⁿ Iohn, *In the beginning was the Word, and himselfe of himselfe, ere Abraham was, I am, eternally begotten of his father as God; howsoever in p fulnes of*

ⁿ Iohn 1.1.
• Iohn 8.58.
p Galat. 4.4.

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¶ Zanchius in
loc.

¶ Sarcerius in
loc.

¶ 1. Cor. 8. 5.

¶ Theophylact. in
loc.

¶ Zanchius in
loc.

¶ August. ep. 66.

¶ Idem heres. 36
& 41. Thomas
1. part. quest. 31
art. 1.

¶ Bellarm. pre-
fat. lib. 1. de
Christo.

time borne of his mother as man; and to distinguish him
heere from angels essentially subsisting, our Apostle fur-
ther addeth, *he was in the shape of God*; that is (as ¶ all the
Doctors expound it) God; for the word *shape* cannot be
taken in this place [¶] *similitudinariè*, but *essentialitèr*, as
Heb. 1. 3. the *very image of his substance*, *ὡς ἑκείνου τῆς ὁμο-
κυίας*.

There be ¶ many Gods in name, but Christ is God in
nature; *Lucifer* and the Pope are gods by robbérie, but
Christ is God by right, holding it *no robbérie to be equall
with God*; if equall, then not lesse; if *with God*, and *in the
shape of God*, a distinct person from the Father.

In this one line then (as Interpreters obserue) ¶ many,
yea ¶ most heretikes erring about the natures and person
of Christ are confuted abundantly. First, *Ebion*, *Cerinthus*,
Photine, *Paulus Samosatenus*, holding that Christ had no
being before *hee tooke on him the shape of a seruant*. Se-
condly, *Sophronius*, and after him *Seruetus*, imagining
that the Word was not actually and really subsisting fro
all eternitie, *non fuisse rem verè subsistentem, sed decretum
tantummodo in mente dei de hoc homine creando, & sua dei-
tate implendo*. Thirdly, *Carpocrates* and *Arrius* acknow-
ledging that Christ had another nature besides his hu-
mane, but not of the same substance with the Father; and
yet the text is plaine, hee was in the shape of God, and
thought it no robbérie to be equall with God, *¶ id enim
naturà sumpsit, non superbià præsumpsit*. As the Greeke Fa-
thers, *ὁμοούσιος*, not *ὁμοιόσιος*, of the same, not of the like na-
ture. Fourthly, ¶ *Noetus*, *Praxeas*, *Sabellius*, affirming
that there is no distinction of persons in the Trinitie.
God the Sonne is equall with God the Father: *ergo*, God
the Sonne is another person, albeit not another power,
alius etsi non aliud; equalitie (saith *Theophylact*) is in re-
spect of another. Fifthly, ¶ *Philoponus*, *Valentin. Gentilis*,
and other Tritheists impiouslie maintaining that the
three persons are three Gods essentially differing in num-
ber and nature; whereas the Catholike faith is accor-
ding

ding to this scripture, that ^a the Godhead of the Father, of the Sonne, and of the holy Ghost is all one, the glorie equall, the maiestie coeternall.

^a Athanasius in Symbolo.

Neuerthelesse he made himselfe of no reputation] Christ humbled himselfe, and made himselfe a seruant: ergo, whatsoeuer he did or suffered for the redemption of the world, was voluntarie, not forced. He, that is, only the Sonne, not the Father, against ^b Patripassians; himselfe, against ^c Nestorius, absurdly conceiting that Christ was two persons in his two natures, one person as the Sonne of God in the shape of God, another as the Sonne of man in the shape of a seruant; and against ^d Eutyches holding quite contrarie, that Christ after his incarnation had but one nature, because but one person; he being in the shape of God tooke on him the shape of a seruant, not by confusion of substance, but by personall vnion.

^b Augustin. be-
ref. 4. 2.

^c Bellarmin. de
Christo, lib. 3.
cap. 5. & 6.

^d Idem de Chri-
sto, lib. 3. cap. 2.
& 3. & Aquin.
in loc.

Againe, this ouerthroweth ^e Apollinaris, who taught that Christ was incarnate by turning some part of the Godhead into manhood, whereas ^f his diuine nature was not consumed, when his humane was assumed; ^g Homo quippe Deo accessit, non Deus à se recessit, ^h homo factus naturam suscipiendo nostram, non amittendo suam; as the diuine ⁱ Poet,

^e Augustin. be-
ref. 55.

^f Idem epist. 66.

^g Idem epist. 3.

^h Idem epist. 120
cap. 36.

ⁱ Prudentius in
Psychomachia.

*Ille manet quod semper erat, quod non erat, esse
incipiens.*

Or as Eusebius ^k Emisenus in one word, *verbum caro factum est, non deposita sed seposita maiestate*: Christ then at the same time was both a seruant and a Lord; yea the Lord. It is not said here, Christ tooke on him the person of a seruant, or the place, ^l but the shape, that is, his whole nature, bodie and soule, being like vs in ^m all things ⁿ excepting sinne, found as a man in the frame of his bodie, forme of his minde, habit, gesture, speech and other carriage like vnto men.

^k Hom. 2. de na-
tiuit. Christ.

^l Zanch. in loc.

^m Heb. 2. 17.

ⁿ Heb. 4. 15.

Became obedient] To his ^o earthly parents, and his father in heauen; ^p Loe I come to doe thy will, ^q I haue glorified thee on earth; I haue finished the worke, which thou gauest

^o Luke 2. 51.

^p Heb. 10. 9.

^q Iohn 17. 4.

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gauest me to doe, to the death obedient, euen the death of the crosse. Heere the Gospell and Epistle meete, both are narrations of our Sauours passion and patience, the Collect is a brieft of the Epistle, and the Epistle an abridgement of the Gospell.

^r Heb. 8. 1.

^r Psal. 110. 1.

^r 1. Sam. 17. 45.

^u Calvin. Genebrard. Turrecrmat. in loc. Psalme.

^z Matth. 28. 18.

Wherefore God hath exalted him on high] In his resurrection, ascension, session^r at the right hand of the throne of maiestie, making heauen of heauens his seate, and all his enemies his^r footstool.

And giuen him a name] Sometime name signifieth in scripture power, as^r David to Goliath; *I come to thee in the name of the Lord of hosts*: and Psal. 118. *In the name of the Lord will I destroy them*. In the name,^u that is, through his power and helpe. So Christ had power giuen him aboue all powers in heauen, earth, hell, a power vnspeakable, which cannot be named, as himselfe of himselfe,^x *all power is giuen vnto me*.

^y Psal. 24. 7.

^z 1. Cor. 2. 8.

^a In loc.

^b In loc.

^c Calvin. & Zanchius.

^d Tertullian aduersus Praxean.

Sometime name is vsed for honor and fame: Gen. 11. 4. *that we may get vs a name*: Prou. 22. 1. *A good name is to be chosen aboue great riches*: and so Christ had a name, which is aboue all names, in being the ^y King and ^z Lord of glorie. S.^a Ambrose thinks, that the Father gaue this name to Christ as God. ^b Hierome, the Greeke Scholia, Theophylact and many moe, that hee gaue this name to Christ as man: ^c other, and that most fitly, conioyne both opinions, affirming that the Father gaue this name to the person of Christ God and man, according to that of Peter, Acts 2. 36. *Let all the house of Israel know for a suretie, that God hath made him both Lord and Christ*. And so much is implied in the clause following, *that at the name of Iesus euery knee should bow*] ^d Christ is an appellatiue, Iesus is his proper name; now Iesus is Emmanuel, God with vs, as S. Matthew doth expound it in his Gospel; as God, then his glorie was from all eternitie; but as with vs, it was in time manifested vnto vs.

Euery knee should bow] For that contemptible name Iesus, as Pilat scoffingly, *Iesus Nazareus rex Iudaorum*,

is now so preached and praised, as that it is a name farre aboue all names : hence capping and kneeling in the Church at the name *Iesus*,^e an harmlesse, yet not fruitlesse ceremonie, which may be^f well vsed, and not to be s misliked, as being a reuerend regard to the Sonne of God, aboue other messengers, although speaking as from God; and against Infidels, Iewes, Arrians, who derogate from the honor of Iesus, a respect most profitable.

Whereas it is^h obiected that this bowing at the name of Iesus more then at other names of God, may breed an erroneous estimation, *aduancing the Sonne aboue the Father and the holy Ghost*; answer is made, that the truth of the Sonnes equalitie with the Father and holy Ghost is a mysterie so hard for the wits of mortall men to rise vnto, that of all heresies in the world, that which may giue him superioritie is least to be feared: for it is wellⁱ obserued that most heretikes haue denied the Sonne, but none the Father to be God. And therefore the condemning of this honor done to Iesus in the Church, is an argument of spite rather then an euidence of the spirit.

Both of things in heauen, and things in earth, and things under the earth] In^k heauen, Angels; in earth, liuing men; under the earth, dead bodies; for Iesus is^l Lord both of the dead, and of the quick, and all in the last day must appeare before his seate of iudgement with bowed knees. Or as^m other, Angels and Saints in heauen, men in earth, diuels in hell under earth. For there is aⁿ twofold geniculation or adoring, one voluntarie, another extorted. All glorious Angels, all blessed Spirits, all good men of their owne accord yeeld obedience to Christ, fully, cheerfully. But the wicked man on earth, and damned fiend in hell is forced against his will to do this dutie. So^o *Iudas, I haue sinned in betraying the innocent blood*: so^p *Julian apostata*; *Vicisti Galilae*: so the diuels, as S. *Matthew* reports in his 8. chapter, vers. 29. *Iesus the sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time?* Thus as euery knee should bow, so euery knee shall

^o Hooker ecclesiast. polit. lib. 5. §. 30.

^f D. Fulk in loc. who was in his age Papistarum malleus, one that blew up the whole Rhenish Seminary.

^g Zanchius in loc.

^h T.C. lib. 3. pag. 215.

ⁱ Bellarm. lib. 1. de Christo, cap. 4 in initio.

^k Theodoret apud Zanchium in loc.

^l Rom. 14. 9. 10.

^m Chrysost. Theophylact. Gorran. in loc.

ⁿ Aquin. in loc.

^o Matth. 27. 4.

^p Consule Magdeburg. cent. 4. col. 157. & Baron. annal. tom. 4 fol. 119. ex Theodoret. Sazomen. & alijs.

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^q Cap. 45. 23.

^r Rom. 10. 10.

^s Apocal. 7. 9.

^t James 2. 19.

^u Heb. 6. 6.

^v Heb. 10. 29.

^y Matth. 25. 44.

^z Matth. 7. 22.
Lord, Lord.

^a Eras. Beza,
Zanch. in loc.

^b 1. Tim. 3. 16.

^c Dan. 12. 3.

^d Psal. 22. 6.

shall bow, saith ^q Esay, that knee that wil not out of faith, shall out of feare.

In this sense, the tongues of all things in heaven, in earth, & vnder earth shall confesse, that Iesus Christ is the Lord; good men say this on earth, and see this in heauen; in this life, ^r *with their heart they beleene to righteousness, and with their mouth confesse to saluation*; in the next life, they shall be ^s *clothed in long white garments, and palmes in their hands, and they shall crie, saluation be ascribed to him that sitteth vpon the seate of our God*. The ^t diuels also confesse, but tremble; reprobate men also confesse at the last day, but with horror, as we reade in the fifth chapter of Wisedome. Such as now ^u *Crucifie Christ againe, making a mocke of Iesus, & despising the spirit of grace, treading vnder foote the Sonne of God, and accounting his pretious blood an unholy thing*, shall then in all submissiue manner acknowledge that Iesus Christ is the Lord, saying, ^y *Lord when saw wee thee an hungred, or a thirst, &c.* But alas, this extorted confession is to their confusion: for Christ will then say, Depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his angels.

Vnto the praise of God the Father] I finde ^z two constructions of these words, in the glorie, to the glorie; the vulgar Latine and S. *Ambrose* reade, *in gloria Dei patris*, all tongues shall confesse that Iesus Christ is the Lord; and in the glorie of God the Father, as *Paul* ^a elsewhere, *receiued vp in glorie*. Christ as man had created and visible glorie, but as God, infinit, vncreated, and inuisible glorie; ^b the iust shall shine as the starres for euer and euer; in what glorie then is the Sunne of righteousness, euen light it selfe? Apocal. 21. 23.

Now this twofold glorie doth answer to Christs twofold humiliation; in his birth *he made himselfe of no reputation*, as God he put off (as it were) his vncreated glory, and tooke vpon him the shape of a seruant; in his death as man, he did humble himselfe so farre, that hee was rather ^c *a worme then a man, a very scorne of men, and outcast of the*

the people; but when hee was exalted on high, his created glorie due to him as a man was assumed, 1. Tim. 3. 16. and his vncreated glorie proper to him as God, was againe resumed: Ioh. 17. 5. Glorifie me O Father, with thine owne selfe, with the glorie which I had with thee before the world was; ascribe then all glorie to the king of glorie, for his is kingdome, power and glorie.

But our Church interprets it ^e better, unto the praise of God the Father. For the Father is glorified in his Sonnes glorie, to whom hee committed all ^f power and praise, they both are one; thou O Father art in me, and I in thee, Ioh. 17. 21. He that doth despise the Sonne, despiseth also the Father; he that doth confesse that Iesus Christ is the Lord, honoureth the Father, and if he do this out of faith and loue, God will ^g honour him; if against his will out of feare, God will be ^h honoured in him. Here for application let vs pray with the Church.

Almightie and euerlasting God, which of thy tender loue towards man, hast sent our Saviour Iesus Christ to take vpon him our flesh, and to suffer death vpon the crosse, that all mankind should follow the example of his great humilitie; mercifully grant, that wee both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord, Amen.

The

^d Hilarius apud Zanchiam in loc. consule Cyril. lib. 4. The-
sauri. cap. 2. &
Bellarmin. de Christo, lib. 1. cap. 4.
^e Calvin. &
Marlor. in loc.
^f Iohn 5. 22. &
27.

^g Iohn 12. 26.
^h Exod. 14. 18.
Prouerbs 16. 4.

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The Gospel. MATTH. 26. 1.

And it came to passe, when Iesus had finished all these sayings; and so forth unto the 57. verse of the next Chapter.

I Haue chosen out of this long Scripture (which is indeed the Gospell of the Gospels) only two short texts, as best fitting the time; the first preached in English at Pauls Crosse, March 11. ann. 1598. the second in Latine at the Bachelars Commencement in Cambridge, anno 1599. both exercises of a yong student, and then no practitioner.

The first text is written, Matth. 26. 14. *Then one of the twelue (which was called Iudas Iscariot) went unto the chief Priests, and said unto them, What will yee giue me, and I will deliuer him vnto you?*

*i Anton. 1. part.
sum. tit. 3. cap. 3.
& Cassaneus
catalog. glorie
mundi, part. 3.
considerat. 35.*

The foure Euangelists are compared by the Schoolemen to the foure elements; *Iohn* to fire, *Luke* to aire, *Marke* to water, *Matthew* to the earth, and that in two respects especially: first, because this Euangelist before his conuersion, was an earthly minded man, altogether occupied in worldly businesse, *telonarius*, sitting at the receipt of custome, Mark. 2. 14. Secondly, because *Matthew* doth most exactly deliuer in his Gospel how Christ took flesh on earth, and for this Ezech. 1. and Apocal. 4. figured by the beast, which had the face of a man, beginning his historie, *The booke of the generation of Iesus Christ*, &c. accurately setting downe all circumstances concerning Christs birth, as also the whole manner of his death.

k Matth. 11. 29.

He was borne at Bethlem a little village, not in Hierusalem a great citie; in an Inne, not in his fathers house; in a stinking stable, not in a stately chamber; laid in a cratch, not in a cradle, that wee might ^k learne of him to be humble and meeke: *Omnis enim huius nationis scho-*
la

la humilitatis est officina, saith *Augustine*, *serm. 22. de tempore.*

Our Euangelist also doth note the time when Christ was borne, to wit, in the daies of *Herod*, in the^l 42 yeere of *Augustus Caesar* his empire: for as man was made the^m sixt day of the weeke, so redeemed in the sixt age of the world; borne when the daies are shortest, ⁿ *ut diminuto noctis curriculo defectionem sentiant opera tenebrarum*; hee must encrease (quoth the Baptist) I must decrease. *Iohn* therefore was borne at midsummer when the daies grow shorter and shorter, but Christ about the Calends of Ianuary when the daies wax longer and longer, giuing at once both life to man, and length to daies, as ^o *Augustine* and ^p *Ambrose* note: borne in the night also, saith ^q *Tertullian*, to signifie that he should be a light to lighten the Gentiles, and all such as sit in darknes, and in the shadow of death.

Touching Christs passion, our Euangelist tels vs he suffered in Golgotha, the place where *Adam* was buried, as ^r *Ambrose* thinks, vpon that very day of the weeke that *Adam* was created, and as it is probably coniectured vpon the selfesame day of the moneth, and the same time of the day: ^s for as in *Adam* all die, euen so in Christ shall all be made aliue.

I need not here relate how the King of glorie was enuied by the Pharisies, accused by the Priests, accursed of the people, condemned by *Pilat*, buffeted by the souldiers, mocked of the Captains, last of all, which was worst of all, (an action which the Sunne did blush to see) crucified among theeues as a malefactor, euen by his owne countrie-men, and all this said, and more then can be said, through a treacherous act of a miscreant Apostle, who plaid the merchant with his master, as you heare in the text, *What will you giue me, and I will deliuer him vnto you?* In which bargaine and sale foure points are to be considered especially:

The

^l *Platina in vita Christi, & Baronius annal. Tom. 1. anno 1.*
^m *Augustin. lib. de quæst. 83. quæst. 58. & Flores histor. pag. 75.*
ⁿ *Augustin. 22. serm. de temp.*
^o *Vbi supra.*
^p *Serm. 12.*
^q *Contra Marcion. lib. 5.*

^r *Epist. lib. 5. epist. 19.*

^s *1. Cor. 15. 22.*

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Merchant descri- } Name, *Iudas Iscariot.*
 bed by his } Companie, *one of the twelve.*
 } Office among *ſy twelve, mar-*
supium habebat, Ioh. 12.6.

The Chapmen, } Ecclesiasticall, *chiefe Priests.*
 } Ciuill, *Captaines, Luke 22.4.*

Ware, Christ, *I will deliuer him,* selling his master,
 as if he had been his slaue.

Manner of bargaining, in which Interpreters ob-
 ſerue three groſſe faults :

* *Beda.*

First, as a pedler hauing no certaine ſtanding, he ranne
 vp and downe the citie, ſeeking chapmen, not chapmen
 ſeeking him, as if his ware had been ſo bad, that none
 would buy it, except he did expoſe it baſely; for it is ſaid,
he went vnto the chief Priests.

* *Hieron. &
 Rupert. in loc.*

Secondly, whereas he ſhould haue ſaid, Yee ſhall giue
 me this much, or elſe yee ſhall goe without him, he ſaith
 only *quantum dabitis*, what will yee giue? leauing it to
 the diſcretion of the buyers.

Thirdly, he did not take readie coyne for his ware, for
 it appeares in the text, and *Theophylact* obſerues it, that
 the chiefe Priests at this time did onely promiſe him mo-
 ney, not pay; yet *Iudas* an vnhappie merchant, after hee
 wrought iourney worke with the diuell, ſold his moſt lo-
 uing maſter to ſtrangers his moſt hatefull enemies; euen
 Ieſus the worlds Sauour, in whom is all treaſure, for a
 little ſiluer, and that without any good aſſurance, for hee
 ſaith only, *What will ye giue? &c.*

* *Matth. 10.3.*

Iudas (as *Origen* and *Auguſtine* note) ſignifieth a con-
 feſſor; of which name there was another Apoſtle ſurna-
 med * *Thaddæus*, or *Iudas Iacobi*, Luk. 6.16. that therefore
 this treacherous merchant might be diſtinguiſhed from
 that other faithfull Apoſtle, he is termed *Iſcariot*, either
 of the village, wherein he was borne, as *Caietan*; or of the
 tribe of *Iſachar*, as *Erasmus* thinkes, *Iſcariot* *quasi* *Iſa-*
chariot; or of both, as *Hieron* and * *Iſidore*; for *Iſachar*,

† *Annot. in
 Matth. 10.
 * Origen. lib. 7.
 cap. 9.*

as these doctors obserue, doth signifie wages or hire, nothing vnto vs *Iudas* nature by *Iudas* name, ^a called *Iscariot* of this *Iscarioticall* feat, *what will ye giue me?*

Heere note that some *Iudas*es are *Iscariots*, some confessors trayters, some Christians in shew, diuels in deed, like the dragons of Armenia, that haue cold bodies, and yet cast fire out of their mouthes, or like the ^b sea-fish which gape so wide as if they would deuour the whole Ocean, but when they be ript vp, and their entrals searched, no water is found in their bellies; or like ^c *Diogenes Sinopenfis*, in opinion a Stoick, but in conuersation an epicure; like ^d *Julian apostata*, who writes of himselfe, that he had a busie tongue, but a lasie hand. Endeavour thou to be like that other Apostle, not only *Iudas* a professor, but also *Lebbeus*, a practiser, all heart, as *Isidore lib. 7. Origin. cap. 9.* For Christians are not Sophisters, only learning Logicke and Rhetoricke able to make them speake well, but also masters of that art, *quæ non verba sed facta profitetur*, as ^e *Clemens Alexandrinus* excellently.

In these two *Iudas*es is shadowed vnto vs this mystery, that in the Church visible there will alway be some bad as well as good professors; *Iscariot* ^f figureth the one, ^g *Lebbeus* the other; the which obseruation as it doth crosse the Donatists in old time, so the Brownists in our age, a fantastickall kind of people that run first out of their wits, and then ^h out of our Church rather then they will communicate with our not Puritan congregation. I say to them as *Augustine* to the ⁱ Donatists, *Non recedite sed accedite pacati ad plebes non nostras, sed illius cuius omnes sumus; aut si non vultis impacati, vos potius recedite à plebi- bus pro quibus Christus suum sanguinem fudit, quas ideo vultis vestras facere ne Christi sint:* and in another place, ^k *tu qui vento tentationis foras euolasti, quid es? triticum? non id tolleret ventus ex area? ex eo ergo, ubi es, agnosce quid es.* If you be Christs, heare Christs word, he bids you ^l suffer the tares to grow among the wheat; he tels you that he had chosen twelue, and one was a ^m diuell; as it follow-

^a *Magdeburg. cent. 1. lib. 1. col. 376. & Iansen. con. cap. 128.*

^b *Bonavent. diet. salut. cap. 20.*

^c *Theodore. lib. 12. de curat. Græc. affect. d Epist. Libanio.*

^e *Strom. 1.*

^f *Augustin. in Psal. 108.*

^g *Origen. hom. 35. in Matth.*

^h *Art. 32. of their confess. printed anno 1597.*

ⁱ *Epist. 166.*

^k *In Psal. 36. circa finem.*

^l *Matth. 13. 30.*

^m *Joh. 6. 70.*

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eth in the text, *Iudas Iscariot was one of the twelve*, not a disciple only, but an Apostle.

The name of a Priest in former ages hath been so venerable, not among Christians only, but among Heathens also, ⁿ that they were wont to chuse their Priests out of their Philosophers, and their Kings out of their Priests. Among the Romans (as^o *Alexander ab Alexandro*) none were created *pontifices*, but such as were of great wealth and noble blood; and it is reported by the same writer, that *Alexander* the great, seeing the high Priest of the Jewes in his rich attire, saluted him with al humble respect, and adored him as a god; & the *P* Papists haue this fabulous apothegme of *S. Francis*, that he was wont to say, if he should meet in one way at one time a Priest and an Angel, he would first reuerence the Priest, and then salute the Angell; and therefore the civil lawyers acquainted with the Canons of the Church haue little law, lesse conscience, to rush into our possessions and contemne our professions, hauing our benefices, hating our habits, as if it were a discredit for their worship to ride in a Priests cloake, or put on our clericall attire, to be pointed at for an Apostle, and reputed one of the twelve.

Iudas a Preacher, a worker of miracles, an Apostle, yet for all this an *Iscariot*, a trayter to his Master, a butcher to himselfe. This may teach the people, terrifie the Pastor; it may teach you to respect more the doctrine and commission of him that is sent, then his life and conuersation: if God speake to thee, as he did vnto *Balaam* by an asse, thou must haue so much patience, saith *q* *Luther*, as to heare him, : if God will haue thee saued by one who peradventure shall be damned, heare what he saith, and looke not what he doth, *erret non erret ille, tu non erras, si credideris*, if thy Pastor liue leaudly, that is his own hurt; if he preach learnedly, that is thy good: *take thine owne and go thy way*; *Iudas* himselfe preaching Christs doctrine must be heard, albeit in the end he steale from vs and betray the Gospel.

Secondly, this example may terrifie Preachers, euer-
more

ⁿ *Plato in politico, & Isidor. lib. 7 origin. cap. 12.*
^o *Lib. 2. cap. 3.*

^p *Cassaneus catalog. part. 4. considerat. 4.*

^q *Loc. com. tit. de ministerio verbi.*

more remembring that fearfull speecch of our ¹ Sauour, *Many will say to me in that day, Lord, Lord, haue we not by thy name prophecied? and by thy name cast out diuels, and by thy name done many great workes? and I will professe to them, I neuer knew you.* Their booke and clergie cannot then saue them; it will be demanded of Pastors at that day, *Non quid legerint, sed quid egerint, non modo quid dixerint, sed quomodo vexerint*: and therefore if thou beest an Apostle, labour to be like thy master Christ, who did first do, then teach, Act. 1. 1. Like *Basil*, of whom *Gregorie Nazianzen*, that he did thunder in his doctrine, and lighten in his conuersation.

² Matib. 7. 22.

¹ Bernard.

But *Iudas* was not an ordinarie preacher only, but one of the twelve. Now why Christ should chuse twelve rather then another number, ² *aliq atq, aliq aliud atq, aliud opinati*, so many men, so many minds; and yet all in this one point agree, that the number is mysticall, and therefore ³ some thinke Christ in this number alluded vnto the twelve sonnes of *Iacob*, Gen. 49. other to the twelve fountaines of water, which the children of Israel found in *Elim*, Numb. 33. the twelve welles are the twelve Apostles, the seuentie Palme trees are the seuentie Disciples, saith *S. Hierome*: other to the twelve pretious stones commanded to be set in *Aarons* garment, Exod. 28. other to the twelve Princes chosen out of the tribes of Israel, Iosua 3. other to the twelve stones *Iosua* tooke out of Iordan, and pitched in *Gilgal*, Iosua 4. ⁴ the twelve stones *Iosua* put in Iordan were a type of the twelve Patriarkes, and the twelve stones hee tooke out of Iordan prefigured the twelve Apostles: other resemblances as vulgar I omit, and come neerer the text.

² August. de ciuitat. Dei lib. 8. cap. 3.

³ Consule Cas. san. catalog. part. 3. considerat. 19.

⁴ August. serm. 105. de tempore.

It was an especiall fauour of Christ to number *Iudas* among the twelve, whom he had chosen out of the whole world to be his dearest friends, and greatest followers in his life, as also to be the trumpeters of his Gospell and glorie after his death. It was such an honorable calling on earth, as that the schoolemen are much perplexed about their

Chrysoſt. Mal-
donat. Ianſen.
in loc.

2 In 6. Luc.

2 In Psal. 38.

2 Ambroſ. ſcr.

33.
3 Ludolphus de
vita Chriſti.
part. 2. cap. 52.

4 1 Tim. 6. 10.
5 Caelius Calcag-
ninus in ſent.
moralibus.

their precedence in heauen; ſo that the higher *Iſcariot* was in place, the greater was his fall, the ſouler his fault; it doth y aggrauat his villanie much, in that an Apoſtle was an apoſtata.

Secondly, note that in euery order ſome are out of order, in *Abrahams* houſe, *Iſaaks* familie, *Dauids* court, and *Chriſts* owne familie, ſome euill, ſome diuell: if any ſhall demãd why *Chriſt* foreſeeing the treaſon of *Iudas* choſe him, and all this while ſuffered him being choſen? anſwere is made by *S. 2 Ambroſe*, to teach vs patience, that when we be betrayed euen of our owne followers and neareſt acquaintance, to beare it, and forbear them moderately, bleſſing them that curſed vs, *Matth. 5. 44.*

Laſtly, *Iudas* is deſcribed by his office, namely that he had the bag, *Ioh. 12. 6.* heere begins all the miſchiefe, *Iudas* being burſer ſhuts himſelfe into his purſe, and becomes a ſlaue to a few pieces of ſiluer his owne priſoners; for as *Ambroſe* ſpeakes of the drunkard, *ebriofus cum abſorbet vinum, abſorbetur à vino*: ſo *Gregorie* the great of a couetous catiue, *tenendo diuitias, tenetur à diuitijs*; & *dum vult eſſe prado fit prada*, ſaith *2 Auguſtine*; it was eaſier for a Camel to paſſe thorow the eye of a needle, then for *Iudas* (as it were coniured into the circle of his purſe) to get out againe. He now thinkes of gold when he is awake, and dreames of gold, when he is aſleepe; he could not ſee ſo much as a box of oyntmēt, but he muſt needs be fingering of it, the ſnell of oyntment was ſweet, but the ſnell of gaine more ſweet; and therefore being exceedingly grieued, as a fooliſh *b* hunter for loſing that prey which he neuer had, inſtantly to *c* recouer that damage, went to the chiefe Priests and ſaid, *What will ye giue me, and I will deliuer him vnto you?*

Heere then we ſee that to be true, which becauſe the Scripture ſaith it, cannot be falſe, *d* that couetouſneſſe is the root of all euill, the very *e metropolis* of all villany, euery man hath one fault or other, but the couetous wretch hath ſeuē, he is an *index* or *epitome*, rather indeed a com-

mentarie

mentarie vpon all the deadly finnes; of all Christs Apostles he that bare the bag betrayed him.

In a mysticall sense,^f whosoever esteemeth his goods more then the Gospell is a *Iudas*; an heretike making s merchandize of the word, is a *Iudas*, a witnes or a Iudge that sels the truth in the place of iustice, can be no better then *Iudas*, for Christ is ^h truth; and is not, I pray you, Christ bought and sold, when *Balaam* is the Bishop, *Iudas* the patron, *Simon Magus* the Priest? but the ⁱ Pope is the greatest *Iscariot* of all, worse then *Iudas* in some respect, for he sold Christ but once, and he thought that once too much, but *Iudas* of Rome selleth daily pardons and indulgences, *cruces*, *altaria*, *Christum*, Christs crosse, Christs blood, Christs selfe, and yet is not a whit ashamed of this holy merchandize, such an horrible crime, that it made ^k *Aeneas Silvius* (who after his Priesthood was alway great of the Popedome) to whet notwithstanding both tongue and pen against this *Iscarioticall* legerdemaine.

If there were no chapmen, there would be no merchants; I come therefore now to those who bought Christ, said in my text to be *chiefe Priests*, and they were Christs chiefe enemies, able to doe wrong in regard of their might, and willing to do wrong in regard of their malice; the which amplifieth exceedingly *Iudas* sinne, who cared not what became of his master, so he might haue a little money, deliuering vp a most innocent Lambe into the iawes of rauening wolues. In the person of these Priests, obserue that sometime they make merchandize of Christ, which are promoted to the chiefe places in the Church, herein resembling the wolfe, who suckes the sheepe when he is little, but being growen great deuours him, as the Poet wittily:

Nutritus per me, tandem fera sauiet in me.

It is added in the Gospell of *S. Luke*, chap. 22 4. that *Iudas* communed also with the captaines about this bargain, the word is *εταυρω*, which *Hierome* translates *magistratus*,

^f *Origen. apud Thom. in loc. 2. Cor. 2. 17.*

^h *Iohn 14. 6.*

ⁱ *Luther. loc. com. tit. de Anticristo.*

^k *Epist. Ioanni Perigallo. sordida benignitas uti Budens, lib. 5. de asse.*

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¹ Annot. in
Luc. 22.
^m In Luc. 22.

gistratus, the translater of the Syriacke copie, *magistri militie*; *Tremelius*, *principes exercitus templi*, for they were a select bond to defend the Temple, *praefecti Templo tuendo*, saith ¹ *Erasmus*, or as ^m *Theophylact*, ouerseers of the building, or *censores*, they that should see good order kept in the Church, or those whom the Romans appointed to keepe the seditious people in awe; whatsoeuer was their office in particular, it should seeme they were defenders and protecters of the Church, and yet they be most ready to crucifie Christ the head of the Church.

I feare some patrons of our Temples in England resemble these guardians of Hierusalem: if it be not so, *Iudas* is to blame for communing so much about the selling of Christ with them; if it be so, let them remember how these captaines and high Priests were destroyed, and that ruine is the end of sacriledge. The Eagle stole a piece of meat from the altar, but with the meat she caried away a coale, which set her nest on fire. Reade the chronicles, examine histories, and shew mee but one Church-robbers heire that thriued vnto the third generation; for where there is *gloria patri*, without a *sicut in principio*, there cannot be *gloria filio nunc & in secula*.

^a Prou. 23. 23.

^o 1. Cor. 7. 23.

^p *Rabanus apud Ludolbium de vita Christi. part. 2. cap. 52.*

^q *Euthymius in loc.*

Buy the truth (saith ⁿ *Salomon*) but sell it not; if these chapmen had bought Christ to possesse him as their own, they should haue made the best purchase that euer was in the world, to buy him who ^o bought them. But they bought Christ to sell him againe, to mocke him, to buffet him, to spit on him, in fine to crucifie him; and so we that are true belieuers haue gotten all the gaines and benefit of their bargaine. *p Exulta Christiane, nam in commercio inimicorum tuorum vicisti; quod Iudas vendidit, & Iudas emit, hoc tu acquisisti; noster enim Christus, non Iudeorum, qui eum emérunt.*

The ware sold is Christ, *I will deliuer him*: ^q he saith not *I wil deliuer Iesus*; for he now began to loath exceedingly that sweet name, but *I will deliuer him, eum tradam*, in which one fact he committed three foule faults, he betrayed

trayed Christ Iesus a man, Christ Iesus his master, Christ Iesus his maker, like a rancke Papist he put his god in his purse, the first is murther, the second treason, the third sacriledge; murther is a crying sinne, treason a roaring sin, sacriledge a thundring sinne: yet *Iudas* after he had opened a doore to *Satan*, and let him enter into his discontented soule, *Iudas*, I say, leauing Christ and his good company, *to walke in the counsell of the vngodly, to stand in the way of sinners, and sit in the seate of the scornfull*, at last grew to this height of impietie, to betray an innocent man, and as much as in him lay to mar his maker and destroy his Sauour, and therefore let vs pray with the Church:

John 13.27.

Almightie God, which doest see that wee haue no power of our selues to helpe our selues; keep thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the bodie, and from all euill thoughts, which may assault and hurt the soule, through Iesus Christ, &c.

Collect. 2. Sunday in Lent.

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The second text chosen out of this Gospell
is written, MATTH. 26. 40.

*Tunc venit ad discipulos, & reperit eos dormientes,
& dicit Petro, Itane non potuistis unam horam
vigilare mecum? aut ut est apud Marcum, cap.
14. vers. 37. Simon dormis?*

Vetus querela est, omnium Apostolorum sensu, & ortho-
doxorum patrum consensu suffragante, multos olim
philosophis multa verè de Deo vero disputasse; Christi verò
scholam unicum salutaris scientia gymnasium in tanto veri-
tatis lumine, nunquam (ut aiunt) à limine salutasse; Chri-
stus enim (authore^r Paulo) Iudæis scandalum, Græcis stul-
ticia, reliquis huius seculi sapientibus offendiculum: hunc
magnus Plato nesciuit; eloquens Demosthenes ignoravit;
nonnulla, fateor, in profundo latitantia, tanto^u excellentes
ingenio, flagrantes studio, abundantes otio fœlicitèr admodum
inuestigârunt: latuit autem eos omninò ad cœlum via, latu-
isset & nos, nisi venisset ad nos: piger viator (inquit^x Augu-
stinus) venire nolebas ad viam, ad te venit ergo via, ecce rex
tuus venit tibi, Zachar. 9. 9. impotens viator ad viam tende-
re non valebas, nec opibus, nec operibus, nec operâ: prae-
uenit itaq; Christus, & errantem viatorem inuenit, ego sum
via, veritas, & vita, ut sic ad illum per illum tandem aliquan-
do perueniamus.

Myſterium hercle (Bernardo iudice) singulariter mi-
rabile & mirabiliter singulare, velle Deum damnare iustum,
ut seruaret iniquum, mulctare medicum ut sanaret egrotum,
tradere filium ut liberet seruum: sol ad hoc paulo verecundior
obscuratur, terra mouetur, velum templi finditur, ipsi mortui
sine sensu sentiunt tamen ad hoc spectaculum, è sepulchris e-
grediendum, addo, sed è contextu, dura scinduntur petra, Pe-
trus interim vel lapide magis aridius, dum totus hic actus
tragicè perageretur, sine metu, forsitan etiam sine motu alie
dormi-

^r 1. Cor. 1. 23.

^u August. En-
chirid. cap. 9.

^x Tract. de Epic.
et Stoic. cap. ult.

^r Pelican. in
Matth. 21.

dormitaret. ô mentes amentes, animi sine animo! solus homo non compatitur, pro quo solo Dominus patitur, Simon dormis?

Iscaariotes ^a familiaris amicum, discipulus magistrum, servus dominum, homo Deum, creatura sui fabricatorem vendidit, vilis vendidit, vilissime vendidit, vilibus vendidit, infelix (inquit ^a Hieronymus) mercator Iudas: dici non potest, etiamsi diceretur, quomodo Iudas, Iudas, populus, Ecclesiastici, Civiles, Pharisei, Sadducei, in alijs alijs atq; alijs aliud atq; aliud opinati, in hoc autem omnes et singuli vno non ore modo sed petore consentiunt, ut vita Dominum crudelissime trucidaret. Hac & Simoni sapius insurrauerat, reliquis etiam aperte prädixerat, venit tamen reperitq; ^a & dicit Petro, Simon dormis?

^a Psalm. 55. 14.

^a In Matth. 26.

Scite ^b Chrysostomus in Mat. nec non eius asseda Theophylactus in ^c Marcum, omnes inuenisse Christum dormientes Apostolos, unicum autem increpasse Simonem: nam utcumq; ^d Lucas habeat quid dormitis? & Mat. non potuistis vigilare? Marcus tamen in singulari, Simon dormis tu? non potuisti vnâ horâ vigilare mecum? Ac si diceret (ut elegantissime paraphrastes Erasmus) siccine, qui modo iactabas commoritarum te mecum, Luc. 22. animamq; pro me positurum, Ioan. 13. adeo nunc indulges genio, ut nequeas, qui tam fortia pollicitus es, non mille dico aut centum, non viginti sed vnâ, non annum, aut mensem, aut septimanam, aut diem, aut totam noctem, sed horam non pugnare, sed vigilare mecum? arguens illius insignem planeq; supinam negligentiam, tum à persona torpentis, dicit Petro, tum à notatione nominis, Simon, tum à circumstantiâ temporis in presenti, dormis?

^b Hom. 84. in Matth.

^c Cap. 14.

^d Cap. 22. 46.

Cum enim trinominis sit Apostolus iste (testibus Euangelistis) Petrus, Cephas, Simon, animaduertendum est (quod & obseruauit haud abs re Simon, ille de Cassia) Christum in contextu non Cepham, aut Petrum, sed Simonem appellasse, Simon dormis? Simon enim (ut ^e Isidorus interpretatur) est obediens, perinde ac si Petrum ad hunc modum affatus esset: Simon Bariona non numinis modo mei, sed nominis etiam

^e Origen. lib. 7. cap. 9.

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tui nimium obliuisceris; neq; enim Simon es, sed potius alter Dormi-securus; qui, (postquam ipse toties & tantopere vigilandum esse monuerim, etiam nunc cum imprimis oculatum esse oportuit) adeo strenue stertis, ut non solum mortuus, sed somno sepultus esse videaris.

Somnus hercle vel dicente philosopho, vel experientia docente, non humana solum natura conueniens, sed omni animalculo longè necessarius: aquatilia ipsa quiete cernuntur placida, neq; aliud quam caudas mouetia, et ad tumultum aliquem expauetia: pisces insuper, utpote delphini, stertentes audiuntur: insecta quoq; dormire silentio apparet, quia ne luminibus admotis excitantur, uti confidentissime Plin. hist. lib. 10. cap. 75.

Salse profecto, * false tamen Ouidius in Philomela de philomela, tu cantare simul nocte dieq; potes; & historica magis quam iustificans est ^f AEliani fides, qui quidem in ea fuit haeres, ut lusciniam expertem somni crederet; ^u ^o ^o enim quasi λυπὸν à Græcis appellatur, πᾶσι τὸ λυπὸν πόνος.

§ Pax animi, quem cura fugit, qui corpora duris Fessa ministerijs mulcet reparatq; labori.

Vnde ^h Pythagoricilectum ingredienti ad lyram solebant canere, quo citius & blandius obdormirent, ait orator Tusculan. 5. dormiuit itaq; Samuel vsq; mane, 1. Sam. 3. & Dominus cum eo dormiuit. Vrias ante portam regia domus, & ob id à Spiritu Sancto commendatur. Dormiuit ipse Christus in nauiculâ, Mat. 8. In pace dormiam & requiescam, inquit Dauid Psalm. 4. vers. 9. Sapius antea dormierat Petrus, nec ob hoc reprehensum in euangelio legimus, dormierat itidem postea inter duos milites, et angelus deduxit de carcere, Actorum 12. 7.

Nunc autem etiam post epulas, vino repletus, itinere defessus, præ tristitia somnolentus, mediâ nocte, sub aperto Ioue, sedens non ambulans, quæ certè omnia (sicuti luculenter annotarunt interpretes) valde sunt ^{conuulsi}; id est, ut verbo utar ^k Virgiliano, suadentia somnos; soporatus attamen à Christo perstringitur, Simon dormis?

Notior est responsio quam repeti debeat, verior quam negari possit, cuiq; suum tempus, sua tempestas, (inquit ^l Ecclesiastes)

* Si intelligat sine intermissa cantare cum Plin. lib. 10. cap. 79.

^f De varia hist. lib. 12. ex Hesiodo.

§ Ouid. Met. ^h Quintilian. lib. 9. cap. 4.

ⁱ 2. Sam. 11.

^k Aenead. lib. 2.

^l Cap. 3. 1.

siastes) dabile est otium, aliquando laudabile, quo corpus alitur, animus quoque pascitur, ut loquitur Ovidius: alterna requie frui licet, imò decet, sed distingue tempora, & convenient omnia, Simon dormis? etiam ipsissimâ horâ, in quâ, sicut optimè poeta, certè non poeta,

Pro seruis dominus moritur, pro fontibus insons,

Pro ægroto medicus, pro grege pastor obit,

Pro populo rex mactatur, pro milite ductor,

Pro opere ipse opifex, pro homine ipse Deus.

Si bona suscepimus de manu Dei (ait m̃ Iob) mala cur non sustineamus? & adstipulante Paulo posterioris ad Corinthios primo, qui consolationis particeps esse cupit, sit & passionis socius. Christus autem arduum nihil aut difficile Simoni mandauerat, sed vnâ tantum horam vigilare; vnâ horam, ecce breuitatem; vigilare, ecce facilitatem, nec exponi ludibrio, neque compedibus vinciri, neque fustibus cadi, neque dura verba, neque duriora verbera perpeti (licet hæc omnia Petrus iratus fluctuans æstu confidenter antea promiserat) sed expectare tantum, & spectare modò dum crucifigeretur in cruce, ut ita figeretur in corde.

m̃ Iob 2. 10.

In hoc itaq; tam breui sermone } Misericordia Christi.
duo præ cæteris illustranda: } Socordia Petri.

Misericordia Domini tum in faciendo tum in patiando cernitur.

Socordia Petri, vel omittendo quod agendum, non potuisti vigilare? vel agendo quod omittendum, Simon dormis?

De quibus dum ego pro ea, qua sum dicendi, facultate perorauero, vos quaeso pro eâ, quâ soletis esse, audiendi facilitate, sicut incepistis humaniter attenditote. Orat, visitat, instruit, increpat apostolos dominus, sine quo nihil omninò poterant: gratiâ enim Dei sumus quicquid sumus. Omnis actio salutifera vel est cordis, qua gratia infusa; vel oris, qua gratia effusa; vel operis, qua gratia diffusa. Operans gratia preparat voluntatem, ut bona velimus, cooperans adiuuat, ne frustrâ velimus. Itinera mea dirige, dicit propheta David, Psalm. 119. non ait itinera mea dirigo, precatur non pollicetur,

m̃ Lombard. 2.
sent. 26. dist.

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° Epist. 89.
quæst. 2.

P Ex Rabano.

q 1. Epist. 5.4.

pollicetur, confitetur non profitetur, optat plenissime libertatem, non iactat propriam potestatem, ut ad Hilarium ° Augustinus. Ter oravit Christus ut patet ex hoc capitulo. Quare ter, non bis, aut semel, aut quater? uti tribus hisce vicibus ostenderet, non solum orationem ad tres personas, Patrem, Filium, & Spiritum sanctum, esse dirigendam, sed à peccatis prateritis veniam, à presentibus malis tutelam, à futuris periculis cautelam assidue postulandam annotat P. Aquinas in Mat. 26. & Hieronymus in hunc ipsum locum Marci; vigilandum sedulo, orandum serio, ne nos intremus in tentationem, nam si Christus gratiam non concesserit, prodit Iudas, si paululum discesserit, dormit Petrus, Simon dormis?

Christus itaque pedagogus incomparabiliter instructissimus, uti totis voluminibus acutè disputat Clemens Alexandrinus, & animarum inquit q Petrus ἀπεποιήκει pro salute suorum orat ferventer, visitat frequenter, diligenter instruit verbo vigilate & orate, astringit exemplo, qui tota nocte totus in vigilijs, oratione tandem & ratione finit à procedit ad elenchum non sophisticum, sed amoris argumentum, Simon dormis?

Doctores in Israel, aut episcopus in ecclesia, aut praefectus in Academia? tu quoque fac simile; ora, visita, pascere verbo, vitâ, dirige, corrige. Orant hodiè multi, quid enim nisi vota supersunt? visitant etiam aliquando, non ter in una nocte, sed in triennio semel, aut fortè per vicarios bis in anno; pascunt iidem ipsi sed raro, nam hoc ab alijs merito poscunt, veniunt tamen & inveniunt apostolos miserè torpentes, & quo seniores eo segniores: verum si profecerit Petrus, quis ei dixerit, beatus es Simon Bariona? Si defecerit, quis cum Christo, Simon dormis? Simulac de pecunia transactum est, actum est ilicet, de decalogo vix decalogus; de symbolo fortasse magis solliciti, quod postquam persolverit, exeat si velit, Petrus, post cibum etiam ad dormiendum gratia conceditur liberè. Verbo dicam, ignoscite verbo; quemadmodum in libamentis olim dicere solebant, quis pras est? & respondebant per ἀναιμίας praesentes, multiq; boniq; cum essent ὑπὸ πλῆθει κακῶν: ita licet in villis multa malè, satis erit in villis legisse omnia bene. Date,

precor.

precor, veniam iuridica dictioni, quicunq; enim serui sunt verborum, proditores sunt rerum; rectissime dictum a Galeno, cum cepit ὁπλίσια τῶν ἰσχυρίων, cepit etiam αἰδέσθαι τῶν ἀγροῦν καὶ τῶν πῦρ ἀλαθείας.

Si quis autem inter vos (humanissimi viri) me parum honorifice de clarissimis huius regni presulibus loquutum existimet, (quorum ego & semper fui & nunc sum, & dum spiritus hic artus, & Spiritus ille Dei regit actus semper ero, si non idoneus, beneuolus tamen buccinator) intelligat velim hac omnia de pontificijs potius intelligi, quorum caput (ut non inscite Flaccus Illyricus) papa-Cesar, non tam pontifex quam pompifex, ut appellat Berengarius, neque basilicus modo (sed ut Lutherus) ecclesie basiliscus, visitat procul dubio saepe suos, non ut instruat, sed ut destruat, cuius (ut olim sanctissimus pater Augustinus pie conquestus est) non morum sed nummorum visitatio; discipulos reperit suos vel nihil agentes, quales sunt (ut Erasmus loquitur) ventricola monachi; vel aliud agentes, quales (ut Illyricus) animo sublimipeda Cardinales simul ac aulicoepiscopi: vel male agentes, quales (ut Budæus) misopatrides, factiosi Iesuita, flagella reipublica, flabella seditionis, qui non dormiunt, somniant tamen & vigilantes somniant, sed

Somnia non cures, quia fallunt plurima plures.

Si quid a nostratibus episcopis integerrimis omniumq; longè doctissimis peccatum sit, ut homines sunt & labi possunt, quandoq; bonus dormitat Homerus, & aliquando sanctus dormit Petrus; id ego non tam illorum incuriam prætermissum, quam officiariorum & temporum iniuriam commissum esse dixerim.

Queritur hodie populus fortasse cleromastix, sicut antea maiores conquesti sunt, & natiuatorum & qui nascentur ab illis postea querentur, Anglicanos presules basilicè nimium viuere, in alià sede alium sapere, ambulare tantum in magnis & pontificalibus, inferiores ministros negligere, nobilissimos proceres nullo in pretio habere, rudiores irridendos exponere, laicos omnes cen lapides sub pedibus conculcare: sed quemadmodum cum Anastasius pontifex Romanus mercede sycophantas adulescentulos conduxisset, qui de stupro Macedo-

* Prasat. cent.

10.

* Costerus in præfat. de moribus heretic. & Bellarmin. præfat. in libros de Rom. Pont.

* Lib. 5. de. asse.

* Magdeburg. cent. 6. col. 657.

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* Epist. 145.

nium accusarent, ille in iudicio subductâ tunicâ virilibus se carere ostendit: ita cum accusantur in Anglia prelati, quod sint *relaxati* cum Macedonio; proh dolor! ostendere possunt se carere viribus. Quicquid id est quod male est, pia misericordia erit, & beata miseria vitis eorum tribulari non implicari, mœrere non herere, dolore contrahi, non amore attrahi, sicut scripsit ad Sebastianum * Augustinus; monendi sunt ut saniores, obsecrandi ut seniores, ait apostolus prioris ad Timotheum 5. vitia procul dubio manibus pedibusq; fugienda, sed nomina omni officiorum genere cohonestanda.

Neque enim silentio praterendum autumo, quod Dominus hic ter orauerit & ter visitauerit, sapius etiam admonuerit semel autem increpauerit: in illo satis, opinor, intellexisti misericordiam planè singularem in faciendo: in hoc considerate maiore in patiendo, qui discipulos toties excitatos, monitos, munitos, cum apprimè vigilantes oportuit, tanta lenitate tam crasse negligentes intuetur: neque lapides loquitur, neque tonitrua fundit, neque verbera minatur, sed verba tantum & ea paucissima, Simon dormis?

† Calu. & Musculus in Mai. 26

Quo quidem exemplo docemur (ut & interpretes haud obscure significarunt) infirmitatem fratrum boni consulendam, interea tamen castigandam, ut & ipsi eam agnoscant & alij ignoscant. Novit Christus, qui novit omnia, Simonis infirmitatem, obicit tamen necnon opprobrat ei, quo modestior in promissis & cautior in omissis esse possit, Simon dormis? Hactenus de misericordia Christi: nunc si per vos liceat, adijcimus pauca de secordiâ Petri.

* De duabus animabus contra Manichæos, cap. 11.

Mutato autem nomine de nobis narratur fabula, atq; nisi caueamus istac in nos cudetur faba: cantant enim (ut in re dissimuli dixit * Augustinus) & in montibus pastores, & in theatris poetae, & indocti in circulis, & docti in bibliothecis, & magistri in scholis, & antistites in sacris locis, & in orbe terrarum genus humanum, in agris (vti Cyprianus) agricolam deficere, in mari nautam, in castris militem, innocentiam in foro, iustitiam in iudicio, in amicitijs concordiam, in artibus peritiam, in moribus disciplinam, regnare nequitiam, dominari pecuniam, mundum in * maligno positum, omni vitio-

* 1 Epist. Ioan. 5. 19.

rum

rum cæno volutare, Christum à blasphemis in verbis, ab hæreticis in scriptis, à tyrannis in factis iterum iterumq; crucifigi, adeo manifestum est ut nulla doctorum paucitas, nulla indoctorum turba dissentiat.

At nos interea (viri fratres) in baptismo tam multa, tam magna cum Petro, Saluatori Christo polliciti, non aureos modo montes, sed caelestes planè mentes, ita nimio sanguine & carne quasi luto inuoluti, nil nisi terram in terrâ cogitamus.

In aulâ, qui corruptior moribus & corrupentior muneribus beator, ut autumat in Policratico Sarisburiensis, satis eruditus in aulicocademia, docente^b Budeo, qui tria illa verba fari poterit, do, dico, addico. Menippus adolescens cum apud Hesiodum multa deorum scelera legisset, ea valde honesta credidit. Idem tu regni flagitia videns, inquit^c Aeneas Silvius; in curiâ siquidem (quod aliquando^d Bernardus Eugenio) plures defecisse bonos quàm profecisse malos probauimus. ^eExeat aulâ, qui vult esse pius. ^fO me caula prius quàm nutriet aulâ prophetam; & per quot enim pericula peruenitur ad grandius periculum, hos enim ipsos, quos beavit, perdidit.

In bello quid bellum? olim castra quasi casta dixit^h Isiodorus, quia castraretur in iis libido, sed hodie militat omnis amans, habet & sua castra cupido. Impurus Turca,ⁱ qui contra & ante naturam libidine seuit, in castris ut cautè ita castè degit, vitia sua domi deponit. Assumit Christianus, adest, inquit ille, grauior turba meretricum quàm militum.

In Academia, verè sapit, qui sibi sapit, non tam quàm^q partium magis quàm artium studiosi, duæ sunt pestes Academiæ desidia & dissidia, vel enim non attendant otiosi, vel contra tendunt factiosi.

In Ecclesia sufficit ad meritum scire non sufficere merita, satis erit tibi, si satis modo; verum si quod subintelligitur desit, desiderantur nonnulla; vis habere beneficium? da beneficium, abundanti danti dabitur.

^kAudito nummo, quasi quodam principe summo Resiliunt valux, nihil auditur nisi salue.

^b Lib. 5. de asse.

^c Lib. de miseria curialium.

^d De considerat. lib. 4.

^e Lucan. de bello ciuili, lib. 8.

^f Manlius loc. com.

^g Augustin. confess. lib. 8. cap. 6.

^h Lipsius lib. 5. dialog. 18. de militia.

ⁱ Baribol. Georgin. de moribus Turcarum.

^k Lexicon Altenstaig. in verbo pecunia.

Sed

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Sed pauper eris semper, si pauper es Aemiliane.

Si nihil attuleris, ibis Homere foras.

¹ De ciuit. lib. 3.
cap. 23.

^m Epist. 59.

^a De vilit. con.
human. lib. 2.
cap. 5.

In Ciuitate discordia ciuiles, veriùs (inquit ¹ Augustinus) inciuiles. Legulei lingua venalis magnum vectigal, ait ^m Synesius; ideoq; si credamus ⁿ Innocentio Papa, Iustitia non venit nisi prouenit; neque datur, nisi vendatur; ut quod aliquando Sarisburiensis in Policratico de aleatore, idem ego de inridico litigatore, quanto doctior in arte, tanto nequior in vita; siquidem peccata populi comedit, & vestitur ijs, exultat in pessimis & letatur cum mala sunt.

Vixq; tenet lachrymas cum nil lachrymabile cernit.

^o Psal. 2. 1.

Rus eo, illic Euclionem video & video, qui non tam aruum quam aurum colit; infelix Corydon, qui dum captat aurum captiuat animum, quid plura? fremuerunt, vociferant ^o propheta, Gentes, & populi meditati sunt inania, asitèrunt reges terræ & principes conuenèrunt in vnum aduersus Dominum & eius Christum. Nos autem otio abutentes & literis inter rot acerbis Christi simul ac Christianorum afflictiones in utramq; quod dicitur aurem obdormimus & (ut videtur) de vera religione tantummodo somniamus.

^p Ephes. 5. 14.

^q Innocentius
de vilit. condit.
human. lib. 2.
cap. 22.

P Surge tandem qui dormis, & exurge. Dormitum est satis, quod reliquum est vite, scilicet vnà hora, cum Christo vigila, contra carnem que Iudas est, contra mundum qui Phariseus est, contra Diabolum, qui quidem alter Herodes est. Caro proditor Iudas est, & inimicus familiaris habitans non procul sed prope, non exterius sed interius, cuius illecebre nunquam fugantur nisi cum fugiuntur, nunquam maculantur nisi cum macerantur; quantum enim magis occupatum innuunt, tanto minus occupant. Mundus quasi Phariseus periculosior est blandus quam molestus, premit tit bona, promittit suauia; sed suaue erit huius seculi carere suauitatibus; transit enim mundus & concupiscentia eius: breues in hac vita delicia longam fabricant miseriarum catenam in futurâ.

^r Exhortat. ad
martyrium.

Diabolus Herodes est, quo non astutior aut crudelior alter; scite ^r Cyprianus, si non peritum, aut minus paratum innenerit Christi militem, circumuenit nescium, fallit incau-

tum,

tum, decipit imperitum, sapè facit opus quod non est suum, ut ita faciat opus quod est suum callidus iniquitatis magister, uti Theodoretus ^{Diogenianus} septimo.

Hostes Christi Indas, Phariseus, Herodes; hostes tui caro, mundus, Satan; ut Christum malè tractent illi, ut te ingul-
lent isti surgunt de nocte; tu proinde lecto neglecto mollem
discute somnum, & ut teipsum serues, expergiscere. Exurge
tu, ne insurgant illi; & varijs eorum tentationibus occupatio-
num tuarum clypeos opponas, ne forsàn inexpectatus veniat
Christus, & inueniat desidem, dicatq; tibi quod dixit Petro,
Simon dormis?

¹ Sarisburiensis
in Policrat. lib. 1
cap. 8.

Quod dixi, mutato, potius mutuato nomine de nobis texti-
tur historia; plerique enim alma matris Academia filij aut
sumus, aut erimus, aut saltem haberi volumus Petri succes-
sores, attamen in² veritatis contubernio nati, uberibus sapi-
entia lactati, in gremio ut ita dicam doctrina celestis educa-
ti, sed huius seculi vel diuitijs, vel vitijs obcecati, sacerdo-
tium non ob sacrum sed ob otium ambientes in vniuersis non in m³
successisse Petro videamur.

² Budens ut sup.

Atheos non agnoscit Christum; Turca saltem agnoscit,
sed non veneratur; Papa veneratur crucem, sed vendit cru-
cifixum: Hypocrita schismaticus non vendit Christi vul-
nera, multiplicat tamen, dum tot ferè sunt symbola, quot sunt
capita.

Confessio nostra tanquam Amalthæa cornu mundum eru-
ditionis & religionis bonæ complectitur; sed dum articuli vel
omnino negliguntur, vel non satis intelliguntur, etiam apud
nos quandoque Christus malè accipitur, dum alij derogant
de meritis, alij dubitant de gratia in sacramētis, alij, horresco
referens, ad inferni tormenta detrudunt; alij corrumpentes
fidei dogmata, simul ac disrumpentes charitatis vincula,
Christi tunicam insutilem, id est, ecclesiam nostram sub Eli-
zabethâ principe serenissima inter tot turbulentissimas alibi
controuersiarum tempestates alma pace florentem, & male-
dictis scindere, & malefactis lacerare machinantur.

Ex Anglicanâ synagogâ vel exeundum vel pereundum
impie vociferantur artic. 32. confessionis Brounistica, eaq; de

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nobis fratribus, Christianis, protestantibus, Anglis & scribunt & sentiunt, quæ nec flagellifer Hispanus, nec atheos Turca, nec antichristus Papa, nec aliquis Iudeus, aut si viveret ipse Iudas, unquam per somnia cogitaret. Horum invidia & crudelitate neque barbara Scythia, neque sylvestris Hybernia, neque monstrorum alitrix Africa, neque ferox Hyrcania, nec ipse sol oculus mundi quicquam aspexit aut terra tulit inhumanus.

Clamitent licet in rostris, & iactitent in scriptis se solos esse Christianos, audacter tamen ausim affirmare, nervos eorum in hoc intentos esse ut Christum vel vagientem in cunis cum Herode necarent, vel adolescentem cum Phariseis percellerent, vel maturem cum Iudeis extirparent. Iacobus attamen & Iohannes imò Petrus ipse dormit securus, Simon dormis?

Petrus hodie non curatus sed curio factus est, & honoris belluo (sicuti Budæus eleganter) in aula titulos amplitudines architectatur: ut Apelles olim tabulas ad vulgi iudicium, ita Petrus fabulas ad Aula placita reconcinnat; & quorsum quæso! de Vendidio Basso quondamⁿ Aulus Gellius in noctibus Atticis:

ⁿ Lib. 15. cap. 4.

Concurrere omnes augures, haruspices,
Portentum inusitatum conflatum est recens;
Nam mulos qui fricabat consul factus est.

O faxit Deus hodie ne dicat quis, asinos qui curabat præsul factus est. In Academia quid Petrus fecerit, ipse pumilis inter theologie discipulos taceo; dixerit alius forsitan eum esse clericum in libro, neque mentalem sed atramentalem scientiam affectum: in schola compositos nollem ego in suggesto mouere fluctus: utinam mei fratres controuersia toties determinata tandem essent terminata; melius est enim cum Petro dormire quam Christum cum Iuda prodere: gratior est Christo somnolentus Simon quam turbulentus Simon: probatq; Cepham desidiosum magis quam Iscariotem insidiosum discipulum decipulum; nam ut est in proverbio, qui bene dormit nil malè cogitat, sed ut iugulent homines surgunt in nocte latrones.

In parœcijs rusticanis quid rei Simon agat viderit authoritas; audio rure vicino nuper exortam de Sabbatho miram controuersiam. Attendite vobis & gregi vestro qui pagani pastores estis, ne quod innuit Christus, Matth. 13. vobis dormientibus in agro Domini zizania superseminet inimicus.

Somnus, ut ex Aristotele disputat Auerroes, accidit propter frigidum & humidum quæ dominantur in cerebro, vigilia vero propter calidum & siccum dominantia in corde; nolite mei fratres in religione nimium esse frigidi aut humoribus admodum dediti, vinum ad mensuram sine mensurâ aggeratim ingurgitantes, sed animam possidete siccam igneo quodam zelo feruentem, ut si vel mediâ nocte sponsus aduenierit, vobis ad intrandum cum eo gratia non denegetur, & ita dormientes in Christo tandem in Abrahe sinu placidissimè requiescatis, ubi gaudium super gaudium, gaudium vincens omne gaudium in secula seculorum. Amen.

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The Epistle. COLOS. 3.1.

If ye be risen againe with Christ, seeke those things which are aboue, &c.

THis Epistle consists of aduertisements and arguments enforcing the same.

Aduertise-ments { Exhortatiue; *Seeke those things which are aboue; set your affection on heavenly things.*

{ Dehortatiue; *not on earthly things.*

Arguments taken from our { Present estate of grace; *Wee are risen againe with Christ: Ergo, wee must ascend and seeke the things aboue. Dead vnto the world: Ergo, not minde the things on earth.*

{ Future estate of glorie; *Whensoever Christ (which is our life) shall shew himselfe, then shall ye also appeare with him in glorie: but the wrath of God commeth vpon the children of vnbeliefe, both in this world, and in that to come; for Christ shal appeare to reward the godly, to punish the reprobate, to iudge all.*

S. Paul doth vse two words here, *ζητεῖν* & *ἀγαπᾶν*, to seeke and to saour, and howsoever *ἀγαπᾶν* in the text be last, yet it is in nature first; for wee must first know, then follow the things aboue; first discerne, then desire them; *ignoti nulla cupido*, quoth the Poet, vncouth vnkissed; ergo, wee must first looke before we can like; y first see with faith in our vnderstanding, then seeke with deuotion in our affection. And these two must goe together ioyntly, because seeking without seeing is blinde, and seeing without seeking lame: God is to bee serued with our whole heart, with all our wit, with all our will.

Here then is a notable lesson as well for ignorant as negligent people. For ignorant, there is no pleasure so sweete

*Zanch. in loc.

*Gorran. in loc.

*Caietan. in loc.

ſweet to the mind as knowledge, no knowledge ſo ſweet as that of religion, no point of religion ſo ſweet as to ſavour the things aboue, ^a *for it is eternall life to know God, and whom he hath ſent Ieſus Chriſt.*

^b *Syneſius* is of opiniō that a Philoſopher excels an ordinarie man, as much as an ordinarie man doth a beaſt; but euery ſcholar in Chriſts Vniuerſitie doth excell a Philoſopher, as much as a Philoſopher doth a dolt. Humane learning is a ruſh candle, ſaith ^c *Clement Alexandrinus*, but the Goſpell is as the glorious Sunne in her brightnes, illuminating all ſuch as ſit in darkneſſe, and in the ſhadow of death. If it were not for hope of things aboue, Chriſtians ^d of all men were moſt miſerable: now no man entreth into heauen but ^e he that doth the will of God, and no man can do the will of God, except he ^f know the will of God; eſteeme then all things as loſſe ^g for the ſurpaſſing knowledge of Chriſt Ieſus our Lord. Reade the Bible, for it is his will; frequent the Temple, for it is his houſe; come to the Communion often, for it is his *Mandie*; ſuffer the words of exhortation and doctrine, for the Goſpell is the power of God vnto ſaluation. Vſe all good meanes for knowledge, that you may ſet your minds on heavenly things, and then for praſtiſe, that ye may ſeek the things aboue. For it is an inſtruction for idle perſons alſo, being more curious in finding then carefull in following heavenly things. In a ſcholar the *Mathematicks* are commended eſpecially, becauſe they ſtand vpon infallible demonstration; and ſo it is in Gods Academie, the beſt learned make demonstration, as ^h *ſhew me thy faith out of thy works*, there is a demonstration; ⁱ *let your light ſo ſhine before men*, there is another demonstration. If your minds are ſet on heavenly things and not on earthly, then ſeek the things aboue, place thy religion ^k *non in lectione, ſed in dilectione*, not in the braine or brow, but in godly care and heavenly cariage. Seeke the things aboue ^l by liuing according to the lawes of Hieruſalem aboue. For albeit we dwell on earth, our burgeſſhip is in heauen, Philip. 3. 20. Earth is

^a *Iohn 17.3.*

^b *Orat. de Diōne.*

^c *Strom. lib. 5.*

^d *1. Cor. 15. 19.*

^e *Matth. 7. 21.*

^f *Iohn 13. 17.*

^g *Philip. 3. 8.*

^h *Iames 3. 18.*

ⁱ *Matth. 5. 16.*

^k *Auguſtin. epiſt. 107.*

^l *Aquin. in loc.*

^m Job 4. 19.

^a Galat. 4. 26.

^o Plato.

^p Plautus.

^q Hom. de Maria Magdalen.

^r Psalm. 42.

^s Augst. epist.

89. & confess.

lib. 13. cap. 9.

^t Galatb. 2. 20.

^u Zanchius
in loc.

^z Rom. 12. 3.

^y Calvin. B. 2. a.

Maylorat. Eng.

lish gloss. ex

Oecumen. &

Theophylact.

in loc.

patria loci, but heauen *patria iuris*, as Irish men are dwellers in Ireland, but denisons of England, gouerned by the statutes of this kingdome; so we dwell in houses of ^m clay, whose foundation is in the dust, but we submit our selues vnto the lawes of that citie, which is ^a aboue; yea wee dwell in heauen partly, for ^o *amator mortuus est in proprio corpore, viuus in alieno*, the loue is dead in himselfe and liues in another, ^p *ubi sum, ibi non sum, ubi non sum, ibi animus*. As ^q Origen of Marie Magdalen, when she came to the sepulchre and saw Christ taken away, *Maria ibi non erat, ubi erat, quia tota ibi erat ubi magister erat.* ^r As the Hart desireth the water brooke, so longed her heart after Christ; and so it is with vs all, ^s *animus velut pondere, amore fertur, quocunq; fertur*; our mind is where our pleasure is, our heart is where our treasure is; if then our affections bee set on Christ, wee are dead in our selues and ^t liue in him, and liuing in him, our harts are with him euen in the place where *he sitteth at the right hand of God*.

If any shall aske what things are aboue, Saint Paul answeres in 1. Cor. 2. 9. such things as eye hath not seene, and eare hath not heard, and heart not vnderstood, and in 2. Cor. 12. 4. mysteries ineffable; ^u not that Paul would haue men heere curious in searching that they cannot find; for so the saying is true, *qua supra nos, nihil ad nos*, things aboue vs, appertaine not to vs: but his meaning is that we should learne by the booke of God that which is reuealed of God, and so *fidendo*, not *videndo*, by faith and hope grounded vpon the rocke of Gods holy word, not vpon the sands of humane wit; first vnderstand, then vndertake to seeke the things aboue; to seeke though as yet we cannot thoroughly see; this is *peruenire*, but in audacious curiositie to measure euery foot in hell, and dispose of euery cabinet and chamber in heauen, is *conuenire*, as Paul ^z *elseweere, to know more then is meet to know*.

Not on earthly things] ^y Some referre this to the traditions of men, and ceremonies of the law mentioned in the former chapter; all those beggerly rudiments were but
shadomes

shadows of things to come, the bodie is in Christ; and therefore prefer the kernell before the shell, set your affection on heauenly things and not on earthly.

2 Other vnderstand by things earthly, the things of the world, that three headed * *Geryon*, honor, riches, pleasure; so *Paul* in the words immediatly following expounds himselfe, mortifie *your earthly members, fornication, uncleannes, &c.* we may set our eyes and hands on the things of this world, but not our heart, as ^a *Dauid* by precept, If riches encrease *nolite cor apponere*, set not your heart vpon them; and the Christians in the Primitiue Church by practise, who sold their possessions and laid downe the money at the Apostles feet, *Act. 4. 35. ad pedes, docens calcandam esse pecuniam*, at their feet, not at their heart, to signifie, saith ^b *Hierome*, that we must not make them our ^c master, much lesse our ^d maker, but vse them as our seruants, and as it were creatures, hauing all things, and yet possessing nothing; our affections must not be set, at least not setled on trash below.

As God said to *Abraham*, *c exi de terrâ tuâ*, get thee out of thy land, and from thy kindred vnto the countrie that I will shew thee: so likewise doth he speake to the ^f soule of man in the 45. Psalme, *Hearken O daughter and consider, encline thine care, forget also thine owne people and thy fathers house.* *Socrates* being asked what countriman he was, answered, a citizen of the world; but a Christian, saith ^g *Aeneas Siluius*, must answer otherwise, that he is a burgesse of heauen; for albeit man is called earth thrice with one breath, ^h *terra, terra, terra!* that is, as ⁱ *Bernard* construeth it, earth by procreation, earth by sustentation, earth by corruption, yet in regard of a better inheritance purchased for vs in heauen by Christ, and in respect of our faith, hope, loue, faith apprehending, hope assuring, loue desiring those things aboue, we are not ^k *habitatores terra*, but *accola*, saith *Ambrose*, ^l sojourners and inmates for a time, not permanent dwellers, *Hebr. 13. 14.*

This world is the land wherein we were borne, where-

^a *Aquin. et Gorran. in loc.*

^{*} *Budaeus lib. 5. de asse.*

^a *Psal. 62. 10.*

^b *Epist. ad Paulin. tom. 1. fol. 103.*

^c *Matth. 6. 24.*

^d *Iob 31. 24.*

^e *Gen. 12. 1.*

^f *Hieron. epist. ad Eustochium de cast. virginitat.*

^g *Epist. Hieron. continui suo.*

^h *Jerem. 23. 29.*

ⁱ *Meditat. cap. 3.*

^k *De Abraham. Patriarch. lib. 2. cap. 7.*

^l *Hebr. 11. 13.*

^a Act. 3. 21.

in we were bred, but we must forget our fathers house, forsake this homestall and seeke for another in the spirituall Canaan, one to come in the celestiaall Hierusalem aboue, where Christ sitteth at the right hand of God. Aboue is a place opposite to this earth, it is heauen of heauens, Ephes. 4. 10. ^m for the heauen must containe him vntill he come to iudge the quicke and the dead. How then is Christs bodie with al dimensions in the blessed Eucharist? it sits at the right hand of God in heauen, and therefore doth not descend downe to vs, but we must ascend vp to it according to that of the old Church, and as yet retained in the Popish Missal, *sursum corda*, lift vp your heart, set your affections on things aboue, not on things below; flie with the wings of faith and deuotion as Eagles into heauen, where the bodie of Christ sitteth at the right hand of the Father: and this I take to be the true reason, why the Church of England hath allotted this Scripture for *Easter day*, that comming to the Lords table, we may not only gaze vpon the visible signe, but so set out affections on things aboue, that we may be made partakers of inuisible grace. See before *sursum corda*, Zanchius in loc. Calum. institut. lib. 4. cap. 17. §. 36. Church hom. concerning the worthie receiuing of the Sacrament, part. 1. Beza antithes. Papism. & Christianism. §. 11.

Mortifie your earthly members, fornication, uncleannes]

^a Anselmus & Caietan. in loc.

^b Hosea 13. 9.

^c Primasius in loc.

^d Gorran. & Calvin. in loc.

^e Bullinger apud Marlorat. in loc.

^f Anselmus.

^a The whole corrupt masse of wickednesse is the bodie of sinne, fornication, uncleannesse, vnnaturall lust, euill concupiscence, couetousnesse, members of this bodie; called our, because *o perditio tua ex te Israel*, ^p all finnes in vs are from vs: *Omnia mea mala pure mala sunt & mea*, saith Hugo the Cardinall: and *earthly*, ^q for that they raigne in men earthly minded, and hinder our heauenly conuersation, and therefore ^r such hands are to be cut off, and such eies ought to be pulled out. It is not said *occidite*, but *mortificate*; we must not destroy nature by casting our selues out of the world, but mortifie sinne by casting the world out of vs;

^f *Hec membra vestra, qua non ad naturam hominis, sed ad corpus*

corpi peccati pertinent, mortificate, scilicet non membra natura vestra, qua Deus creauit, sed membra corporis peccati, qua vos fecistis, extinguite, ne uiuant in vobis amplius.

Hitherto concerning aduertisements, I proceed to the powerfull arguments enforcing the same; the first is taken from the word *resurrection*.

If ye be risen againe, &c.] A new life doth require new manners, if then ye be risen from the death of sinne to the life of grace, ye must talke with ^u new tongues, and walke in new ^x waies, as being new ^y creatures in Christ ^z created vnto good workes. He then that encreaseth in faith, and groweth in grace, and sprouteth in heauenly meditations higher and higher, is assuredly risen againe; but he that walketh in his old waies, and goeth from bad to worse, growing euery day downward, is still dead and buried in the Golgotha of the world: a couetous muckeworme that digs in the earth, as an hog, & then entombs himselfe like a mole, cannot be said to be risen againe, for *cumulus is tumulus*, his mind is shut in his chest as a dead bodie buried in a coffin: a voluptuous man is not risen againe, for he that liueth in pleasure is ^a dead although hee *liue*. The proud man hath his thoughts aboue, and yet not risen againe, the top of his ambition is not heauenly but earthly, risen ^b against Christ, not risen with Christ.

Now we rise with Christ } *Sacramentally.*
^c two waies, } *Effectually.*

The ^d dipping in holy Baptisme hath three parts, the putting into the water, the continuance in the water, and the comming out of the water: the putting into the water doth ratifie the mortification of sin by the power of Christs death, as *Paul*, Rom. 6. 3. *Know ye not that all wee which haue been baptised into Iesus Christ, haue been baptised into his death, and that our old Man is crucified with him?* The continuance in the water notes the buriall of sinne, to wit, a continual encrease of mortification by the power of Christs death and buriall, Rom. 6. 4. The comming out of

^e *Melancthon.*
in loc.

^u *Marke 16. 17.*

^x *Matth. 2. 12.*

^y *2. Cor. 5. 17.*

^z *Ephes. 2. 10.*

^a *1. Tim. 5. 6.*

^b *Psal. 2. 2.*

^c *Zauch. in loc.*

^d *Perkin. aur.*
cat. cap. 33.

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* Theophylact.
in loc.

† Rom. 6. 4. and
Coloss. 2. 12.

g 1. Pet. 2. 24.

h Porſil. in loc.

i Primasius in
loc.

k Apud Auguſt.
epiſt. 36.

l Reuſner. in
ſymbolis.

m Alexander ab
Alexandro, lib.
2. genial. dierum
cap. 25.
n Ambroſ. de
bono mortis.
cap. 2.

of the water e figureth our ſpiritual reſurrection and viui-
fication to newneſſe of life by the power of Chriſts reſur-
rection, f that like as Chriſt was raiſed vp from the dead by
the glorie of the Father, euen ſo we ſhould walke in newnes of
life.

We promiſed in our baptiſme to forſake the vaine pomp
and glorie of the world with all couetous deſires of the
ſame, ſo that if we ſet our affections on earthly things, and
not on the things aboue, what are we but *ſœdiſragi*, ſuch
as haue broken our word and vow to God? Secondlie,
Gods elect are riſen againe with Chriſt effectually; for as
the burgeſſe of a towne in the Parliament houſe beareth
the perſon of a whole towne, and, what hee ſaith, the
whole towne ſaith, and whatſoeuer is done to him is alſo
done to all the towne: So g Chriſt vpon the croſſe ſtood in
our place and bare our perſon, and whatſoeuer he ſuffe-
red we ſuffered, and when he died all the faithfull died in
him, and as he is riſen againe, ſo the faithfull are riſen in
him. It is therefore meet the members ſhould follow the
head, ſeeking the things aboue, where Chriſt ſitteth on
the right hand of God. I conclude this argument in the
words of h *Gorran*, *Status vigoris quia ſurreximus, locus
honoris quia ſurſum, affectus amoris quia vbi Chriſtus eſt;
ergo ſtatus poteſt, locus prodeſt, amor adeſt.*

Ye are dead i to the world, but aliue to God through
heauenly conuerſation, according to that of k *Paulinus*:

Vive, precor, ſed vive Deo, nam vinere mundo

Mortis opus, viua eſt vinere vita Deo.

l *Vive Deo gratus, toto mundo tumultus,*

Crimine mundatus, ſemper tranſire paratus.

Your life is hid in Chriſt with God] This }
may be conſtrued of our life, }
Naturall.
Spirituell.
Eternall.

This mortall is ſo full of miſeries and miſchieſes, as that
the m Thracians vſed to lament at the birth and reioyce
at the buriall of their friends; n *an non hec regio mortuorum
ubi umbra mortis, ubi porta mortis, ubi corpus eſt mortis:*

our

our diseases and disasters are such, as that euen our naturall life many times is hid, but Christ is the resurrection and the life, the great Physitian able to wound and make whole whom he list.

The life spirituall is hid in God much more; for as trees in stormie winter, so good men in tempests and anguish of soule seeme to be dead, not only to the world, but euen to themselues.

Entychus is an emblem of a Christian in temptation, he fell from an high loft and was taken vp dead, and so reputed of all that were present, but *Paul* laid himselfe vpon him, and embraced him, and found life in him, and set him on his legs againe; so though a man fall high from heauenly grace, to the very pit of hell, if it were possible, yet he may be raised againe by some skilfull and painfull *Paul* applying the comforts of the Gospell, and shewing that his life is not altogether extinguished, but *hid only with Christ in God*.

Lastly, this may be well expounded of our eternall life; for albeit we be now the sonnes of God, yet it doth not appeare what we shall be, that is, hid in Christ with God. The pearle cannot be found vntill the shell of the fish be broken; our glorie cannot be seene ouershadowed with this mortalitie; but whensoever Christ which is our life shall shew himselfe, then shall we also appeare with him in glorie. *Come Lord Iesu, come quickly. Amen.*

The Gospell. I O H N 20. 1.

The first day of the Sabbaths came Marie Magdalen early (when it was yet dark) vnto the sepulchre, &c.

IN this Gospell is commended vnto vs the dutifull and deuout behauiour of a religious woman called *Marie Magdalen*, and of two louing disciples *Peter* and *Iohn* toward their late-deceased Lord Iesus Christ.

The

• *Iohn 11.25.*

† *Dent. 32.39.*

¶ *Anselmus in loc.*

• *Act. 20.9.10.*

(1. *Epist. Iohn 3. 2.*

• *Theophylact. in loc.*

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The deuotion of *Marie Magdalen* is scene,

1. In comming to the sepulchre.
2. In communicating what she saw at the sepulchre.

The deuotion of *Peter and Iohn* in } Running to } the sepulchre.
 } Going into }

All which duties of all parties as they were performed in good haste, so they proceeded out of a good heart, being earnest as early.

^u *Euthymius & Maldonat. in Mat. 28. & Iansen. concord. cap. 145.*

^z *Malac. 4. 2.*

^y *Euseb. Emisen. hom. 6. de pascha.*

The first day of the Sabbath ^u All the weeke-daies are called sabbaths in honor of the seuenth which is *the Sabbath*, as Luk. 18. 12. *Nascitur die tū sabbatu*, that is, I fast twice in the weeke: so Sabbath is vsed Act. 20. 7. and 1. Cor. 16. 2. the first day then of the Sabbath is the first day of the weeke; the which according to the Iewes computation is our *Sunday*, so called in memoriall of our Sauours blessed resurrection, who being the ^x *Sunne* of righteousness arose this day, *y non ab oriente sed ab occasu*, not from his rising, but from his fall, from death, hell, graue; the Iew gaue God the last, but the Christian honors him better with the first day of the weeke.

It is obiected out of Mat. 28. 1. that *Marie* came not to the sepulchre in the beginning of the morning on Sunday, but rather at euening on Saturday. For the reconciling of the foure Euangelists in this point, I refer the Reader to S. *Augustin. de consensu Euangelist. lib. 3. cap. 24. Aquin. part. 3. quest. 53. art. 2. Baron. annal. tom. 1. fol. 196. 197. Iansen. concord. cap. 145. Marlorat. Maldonat. English gloss. in Mat. 28.*

^z *2. King. 4. 34.*

We must vse the Scriptures as ^z *Elisba* did the Shunamites child, lay mouth to mouth, and eyes to eyes, and hands to hands; if we meet with an hard place, we must compare text with text, Euangelist with Euangelist, translation with translation, and meditate thereon day and night vntill we find the truth, and as it were put spirit into the dead-letter.

I must entreat you therefore first to confer *Matthew* with *Moses*; evening, *Gen. 15.* doth signifie the whole night, all the time from the Sunne setting vntill the Sun rising, *the euening and the morning were the first day.* So that whereas *Matthew* reports *Marie* came to the sepulchre in the eueing of the Sabbath, his meaning was not that she came on Saturday night, but on Sunday morning, as his words import, *In the euening when the first day of the weeke began to dawne*, that is, as our Euangelist, *early when it was yet darke.*

2 The text originall is not *ταριας δε σαββατου*, but *επι δε σαββατου*, and that as ^a *Gregorie Nissen* a Grecian borne construeth it, is *transacto Sabbatho*, when the Sabbath was ended, as *Beza* translates, *extremo Sabbatho*, in the latter end of the Sabbath: this exposition is allowed of ^b *Hierome*, ^c *Ambrose*, *Musculus*; and lest we should doubt of it, auowed by *S. Marke* chap. 16. 1. *When the Sabbath day was past, Marie Magdalen &c.*

3 For the better concordance betweene *Iohn* and *Matthew*, note the difference betweene the Iewes and Romans in their computation. The Iewes accounted the naturall day from euening vnto euening, as it is euident, *Luke 23. 54.* where it is said that the Sabbath *drew on*, when Christ was buried, but he was entombed on Friday, so that according to their account, when it was darke on Friday, the Sabbath on Saturday began; but the Romans did reckon the natural day from the morning vnto morning, ^d *ab ortu solis ad sequentem ortum*. If our Euangelist follow the Iewes, and ^e *Matthew* the Romans in their account, *distingue tempora, & conuenient omnia.*

So that now the text is cleare, *Marie Magdalen* when the Sabbath was ended, on the first day of the week came to visit Christs sepulchre; ^f she knew very well, where *Ioseph* had laid his precious bodie, but shee came not with her spices and ointments vntill the Sabbath was past: in which ^g Interpreters haue noted her zeale to be well ordered and discreet: first she did serue God, and then ob-

serue

^a *Orat. 1. de resurrectione Christi.*

^b *In Marcum 16.*

^c *In Luc. 24.*

^d *Beza in Mat. 28. 1.*

^e *English gloss. in Mat. 28.*

^f *Marke 15. 47.*

^g *In Luc. 23. 56.*

serue men, first praise the liuing Lord according to law, then visit her dead Lord according to loue.

^h Mat. Dresse-
rus cited by Io.
Porie descripti-
on of Afric.
pag. 400.

Many men in our age performe lesse necessary duties at such houres of the Sabbath as they should worship God in his holy Temple. Nay some ruffins are so prophane, that they thinke Easter day, wherein they were made partakers of Christs heauenly Supper, to be the most conuenient time for gossiping and drunkennes. Assuredly the Christians in *Prester Iohn* his country shall rise vp against vs in the last day, ^h who may not after the receiuing of the Sacrament vnder paine of grieuous punishment, so much as once spit vntill the going downe of the Sunne; whereas vnrule rake-shames in more ciuill countries endued with a greater portion of knowledge drowne Christ at the tauerne, whom they receiued in the temple.

Early] Marie did seeke Christ in the first day of the weeke and first houre of the day, but many defer to seeke the Lord vntill the last weeke of their life, the last day of the weeke, the last houre of the day, the last minut of the houre. It is an exorbitant course while the ship is sound, the racking sure, the pilot wel, the saylers strong, the gale fauourable, the sea calme, to lie idle at rode, carding, dicing, drinking, burning the seasonable weather and whē the ship leaked, the pilot sicke, the mariners faint, the stormes boysterous, and the sea a turmoile of outrageous surges, to lanch forth and hoist vp saile for a voyage into far countries; and yet such is the skill of euening repen- ters, who though in the morning of youth, and soundnes of health, and perfit vse of reason, they cannot resolue to weigh the anchor and cut the cable that withhold them from seeking of Christ; neuerthelesse they feed themselves with a strong perswasion, that when their wits are distracted, their senses astonied, all the powers of the mind and parts of the bodie distempered; then forsooth they think suddenly to become saints at their death, how- soeuer they demeaned themselves as diuels all their life.

ⁱ Psalm. 57.9.

Let vs awake from sinne with *Dauid*; early, rise with

^k Samuel

^k *Samuel* early, with ^l *Abraham* send away *Hagar* early, with ^m *Christ* and his audience come to the Church early, seeking the Lord with this holy woman early.

When it was yet darke] *S. Iohn* heere doth seeme to contradict *S. Marke*, reporting that *Mary Magdalen* came to the sepulchre, when the Sunne was rising. For the reconciling of these places, ⁿ *Ambrose* is of opinion that diuers women came at diuers times. ^o *Hierome* and ^p other hold that the women came foure times, according to the different reports of the foure Euangelists, namely, that first they came in the euening, as *Matth. chap. 28.* secondly, when it was darke, as *Iohn* here: thirdly, in the morning early, as *Luke chap. 24.* fourthly, when the Sun was rising, as *Mark. chap. 16.*

But the most and best expositors haue determined that these deuout women came but once, and that in the morning early, when it was darke, they began to set out of their lodging, but they ^q continued in their iourney, and abode about the tombe till it was ^r twilight, and saw the stone taken away from the sepulchre.

As the former clause shewed *Magdalens* good haste, so this her good heart, being (as *Origen* speakes) *mulier non mulier*, a woman endued with manly courage and cariage; she might haue feared that her selfe and her companie could not remoue the tomb-stone; or if they could, that the souldiers, who garded the place, would not haue suffered it; or if they would haue been content, it was vncomfortable for a fillie woman in the night to view the dead corps of so louing a friend. Yet *Magdalen* a woman, a timorous woman, accompanied onely with some few of her own sex, as *S. Mark* reports; as our Euangelist, iourneying alone came to the graue with spices and sweete oyntments, when it was darke. O the riches of Gods infinite mercie! that so foule a sinner should proue so faire a Saint; that *Magdalen*, sometime an harlot, should precede in this good office *Mary* the mother of *Christ* alwaies a virgin; that a woman in this point of valour

^k 1. Sam. 15. 12.

^l Gen. 21. 14.

^m Iohn 8. 2.

ⁿ In Luc. 24.

^o In Matth. 28.

^p Consule Maldonat. in Matth. 28.

^q Rabanus apud Thomam & Calvin. apud Marlorat. in Matth. 28. idem Jansen. concord. cap. 145.

^r Angustin. de consen. euangelist. lib. 3. cap. 24

valour & vertue should be more forward then *Peter* the most louing Disciple to Christ, and *Iohn* the best beloued of Christ. O the deepnes of the riches, both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his waies past finding out!

¹ Cap. 27. 59.

¹ Mark. 16. 3.

¹ Psal. 91. 11. 12

² Matth. 28. 2.

And saw the stone taken away from the graue] It is recorded by ¹ *Matthew* that *Ioseph of Arimathea* tooke the bodie of *Iesus* and wrapped it in a cleane linnen cloth, and put it in a new tombe which hee had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed. All which vndoubtedly *Magdalen* well obserued as she was sitting against the graue, it might therefore perplex her much in this holy businesse, how she should ¹ roll away the tomb-stone, and so purchase a sight of her best beloued Master. But almightie God, who giueth his angels ² charge ouer his children, that they hurt not their feete against a stone, sent a messenger from ² heauen to roll backe that huge stone for her. Euen as a louing father, when hee carrieth his little childe to a towne, will suffer him to walke in the plaine and faire way, but when hee comes vnto slipperie paths, he takes him by the hand, and in dirtie passages beares him in his armes, and when hee comes to a stile lifts him ouer easily; so God our heauenly Father vseth vs his deare children; if wee shall endeavour to goe so farre as wee may, so fast as we can in the plaine way to the celestiaall Hierusalem, he will assist vs in dangers, and helpe vs ouer stiles, hee will remoue blocks and hindrances in our passage, the great stone parting Christ and vs, euen while wee least thinke of it, shall be rolled away.

¹ Acts. 9. 40.

² 2. King. 13. 21.

Againe, in that *Mary* saw the stone taken away, note that Christ rose the first day of the Sabbaths early: to shew that he was very God, he rose againe: to shew that he was very man, he rose againe the third day. That a liue man should raise a dead man, as ¹ *Peter* did *Tabitha*, was wonderfull: that a dead man should raise another dead man, as the bones of ² *Elisba* did the Moabite, was more wonderfull;

wonderfull; but that a dead man should raise himselfe, as Christ on this day, was most wonderful. Assuredly none could doe this but he who said,^a *I am the resurrection and the life*: ^b *Power I haue, to lay downe my life, and power to take it againe.*

But his resurrection was deferred vntill the third day, to demonstrate that he was very man; ^c for if hee should haue presently risen, his death would haue been thought no true death, and so by consequence his resurrection no true resurrection. As then it was often told by himselfe, and foretold by other, he rose the third day, and that as it is in the text, *early*: for as he was crucified *ad uesperascente iam die*, when the Sunne was going to bed, to signifie that by his death, he would destroy the workes of darknes, & *tenebras culpa & poena*, both the inward darknes of sinne and outward darknes of hell, as ^d *Aquin* wittily; so hee rose when the Sunne began to shine, that hauing conquered the kingdome of darknes, he might bring vs vnto light and life euerlasting. ^e *Sicut enim primi dies propter futurum hominis lapsum à luce in noctem, ita isti propter hominis reparationem à tenebris ad lucem computantur.*

Then she ranne, and came to Simon Peter, and to the other Disciple whom Iesus loued, and said, *They haue taken away the Lord out of the grane.*] As the people said, ^g *Is Saul among the Prophets?* Euen so may wee wonder at this and say, *Is Magdalen among the Preachers?* a tutor of those great Doctors, who were to teach all the world; ^h *apostolorum apostola*? the apostles apostle? Yes surely, *Magdalen* made the first sermon that euer was of Christs resurrection, and this her fact had some referēce to *Eues* fault; ^h a woman was the first messenger of this our ioy, because a woman was the first minister of that our sorrow.

We cannot tell Where they haue laid him] As *Magdalen* is a paterne of much vertue, sparing neither paine nor cost in visiting our Sauours sepulchre; so likewise a president of some weakenes, in that she could not finde Christ at

M

this

^a Iohn 11.25.

^b Iohn 10.18.

^c *Aquin. 3. part. quest. 53. art. 2. & Euseb. Emis. hom. 2. de simbolo.*

^d *Ubi supra.*

^e *Augustin. de Trinit. lib. 4. cap. 6.*

^f *Ephef. 5. Eratis aliquando tenebrae, nunc autem lux in Domino.*

^g *1. Sam. 10. 17*

^h *Caietan. in loc.*

^h *Greg. Nyssen. orat. 2. de resurrectione Christi.*

ⁱ Esay 55.6.

^k Apocal. 10.6.

^l Luke 2.46.

^m Matth. 18.20.

ⁿ Eutbymius in loc.

^o Theophylact. in loc.

^p Lib. 14. com. in Ioan.

^q Marlor. in loc.

this time, though she sought him earnestly and early, because she did erre in two circumstances, as the glorious Angels intimate, Luke 24.6. first in her *quando, surrexit*; then in her *ubi, non est hic*. Let vs therefore seeke the Lord ⁱ when hee may be found, and where hee may be found. There is a time wherein he may be found, but if we neglect it there shall bee ^k no more time. The wicked old world had a time to seeke the Lord while *Noe* preached: Sodome had a time while *Lot* visited: Hierusalem had a time while Christ conuersed in her: *Diuces* had his time while *Lazarus* lay at his gate: *Indas* had his time while Christ reprobued him. If the filthie Sodomites, if the rich Glutton, if treacherous *Indas*, if proud *Pharao* were now aliue; what would they doe, what would they not doe, to seeke the Lord while he may be found, and to call vpon him when hee is neere? Nothing would be so much esteemed as a trice of time, which heretofore by daies, weekes, moneths, yeeres, was lauishly misspent. Againe, we must seeke Christ in the right *ubi*, Christ is not to be found in the furrowes of earth, in hell, or graue: we must not seeke a dead Christ, but a liuing Christ, in his works, in his word, in his Sacraments, in his house, there we shall be sure to finde him in the midst of them that ^l preach, in the midst of them that ^m pray.

They ranne both together]ⁿ In like zeale to Christ, and loue one to other, and yet each outstripped other, *Iohn* in going to, *Peter* in going into the sepulchre. *Iohn* doth resemble the contemplatiue, *Peter* the practiue. The contemplatiue person is more nimble in his wit, the practiue more quick at his worke: *Iohn* did runne faster, but *Peter* did goe surer: or, as ^p *Rupertus*, *Iohn* did figure the Iewes, *Peter* the Gentiles. The Iewes came to Christ sooner, yet the Gentiles ouertaking them were the sounder: *I haue not found* (saith he that knew best) *so much. faith in Israel*, Matth. 8. 10.

When hee had stooped downe hee saw the linnen clothes]^q None but humble men and meek e can see these mysteries

ries. He that will not stoop at Christs graue, shal neuer be made partaker of his death & resurrectiō. *He went not in]*

Aut his contentus, aut tremore detentus. But Peter following him went into the sepulchre, and saw the linnen clothes lying, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.]

As the followers and friends of Christ, so the cruell enemies and foes of Christ became preachers of his glorious resurrection, as *Caluin* truly, *vel tacendo, vel mentiendo.*

Some by silence did seeme to confesse it; other by reporting an incredible tale did more strongly confirme it.

The grand lie first inuented by the rulers, and after broched by the souldiers, impudently to disgrace the truth of our Sauours resurrection (as *S. Matthew* reports)

is, that *the Disciples came by night and stole him away while we slept.* *O mali! o pessimi! aut vigilabatis & custodire debuistis, aut dormiebatis & quid factum sit nescitis?* *O senselesse vntruth!* either you were asleep or awake; if asleep,

how did ye know that his Disciples had taken him away by night? if awake, why did ye not guard the tombe? Ye could not be vnable, for *x* the watch was strong; ye will not, I am sure, be thought vnwilling, for then either you were cowards or traitors, or both; in not vsing your hands, arrant cowards; in not imploying your tongues in raising the towne to surpris the bodie, ranke traitors.

Againe, if theeeues had stollen him away by night, y they would not haue left the fine linnen clothes in the graue, neither could they gaine so much leisure as to loose the secte, vnbinde the head, and disrobe the bodie, leauing the napkin that was about his head in a place by it selfe.

The Gospell and Epistle concord in euery point: for if Christ be risen and not here, then *Mary Magdalen* must not set her affections on things earthly, but seeke the things aboue, where Christ sitteth on the right hand of God.

Euthymius in loc.

Institut. lib. 3. cap. 25. §. 3.

Matth. 28. 13.

August. hom. 36. 1. om. 10. fol. 351.

Mat. 27. 65. 66

Gregor. Nyssen. orat. 2. de resurrect. Christi. & Caietan. in loc.

The Epistle. 1. Iohn 5.4.

All that is borne of God ouercommeth the world, &c.

W Herin obserue { 1. A proposition: *All that is borne of God ouercommeth the world.*
 2. An exposition, how the regenerate man is a conqueror of his enemies, and that is by faith apprehending Christ, who doth overcome. *this is the victorie, that ouercommeth the world, euen our faith;* and this faith is sealed vnto vs by the testimoniall

of three witnesses in { Father,
 Heauen the { Sonne,
 Holy ghost.
 Earth, { The Spirit,
 Water,
 Blood.

If then we receiue the witnesse of men, which often lie, let vs imbrace the witnesse of God, which is greater, euen trueth it selfe, for he that doth not belecue makes God a liar, but he that belceueh hath eternall life.

All that is borne] Saint Iohn doth not vse the masculine gender, *he that is borne*, nor the feminine, *she that is borne*, but the neuter, *all that is borne*; ^a because there is in our spirituall generation no distinction of sex: Gal 3. 28. *There is neither male nor female, but yee are all one in Christ Iesus*; and this (as ^a Rupertus obserued) is of greater emphasis, *all that is borne of God, of whatsoever sex, countrey, condition, ouercommeth the world.*

Not all that is borne, but *all that is borne of God*; wee are borne the sonnes of wrath, and seruants to the world, but new borne to be conquerors of earth and heires of heauen; I say borne ^b not of blood, nor of the will of the flesh, nor of the will of man, but of God: ^c our conception is by the

^a Aquin. & Locrinus in loc.

^a Com. in verba Ioan. 6. 37. omne quod dat mihi pater.

^b Iohn 1. 13.

^c Sarcerius in loc.

the seede of his word through the powerfull operation of his holy spirit: our ^dbirth is our baptisme; the Church is our nurse, the breasts all of vs sucke, the two Testaments, our meate the pure milke thereof, our growth increase of grace, riches, heauenly treasures, end, euerlasting life.

There is a proverbe in Italie, that it were good for men to bee borne wise, or twice; now wee can ^e not bee borne spirituallie wise, and therefore wee must bee borne twice; first borne that wee may come into the world, then againe borne that wee may ouercome the world.

Ouercommeth] in the present, for albeit in other battels euery souldier must stand to the fortune of the warres, *aut fors, aut mors*: ^f yet in our spirituall fight, a Christian may conquer euen while he doth march. *I write vnto you young men, because yee haue overcome the wicked; we triumph when we fight, pugnatantum, & certa victoria*: not because the battell is ended; (for wee must ^h wrestle still against flesh and blood, against principalities and powers, as wee promised in our Baptisme, wee must manfully fight vnder Christs banner against sinne, the world, and the diuell, and so continue Christs faithfull souldiers vnto our liues end:) but all that is borne of God ouercommeth the world, because our grand-captaine Christ hath already won the field, and obtained victorie for vs, ⁱ *ego vici mundum*, in the world ye shall haue affliction, but be of good comfort, I haue overcome the world.

Yet, ^k let not him that girdeth his harnessse, boast himselfe, as hee that putteth it off. For when ^l *Agamemnon* saide, *victor timere quid potest?* answere was made by *Cassandra*, *quod non timet*; we may not be secure, but serue God in ^m feare, though wee fight in faith; as our Captaine, ⁿ watch and pray, lest your ^o aduersarie deuoure you, continue, ^p fighting a good fight, hauing faith and a good conscience.

^d Gregor. Nyssen
orat. 1. de resur-
rect. Christi.

^e *Fiunt non nas-
cantur Christi-
ani.* Hieron.
epist. ad Letam.

^f Marlorat. in
Ioan. 16. 33.

^g 1. Epist. Iohn.
2. 13.

^h Ephes. 6. 12.

ⁱ John 16. 33.

^k 1. King. 20. 11.

^l Senec. in Aga-
mem. Act. 4.

^m Philip. 2. 12.

ⁿ Math. 26. 41.

^o 1. Pet. 5. 8.

^p 1. Tim. 1. 18.

^a *In loc.*

^r *Walsingham
in Ric. 2.*

^t *Cap. 2. 15.*

^u *John 17. 14.*

^v *Epist. 52.*

^w *Augustin. in
Psalm. 38.*

^x *Clem. Alexan.
Strom. 2. ipse
Laidem habeo,
alij habentur a
Laide.*

^y *Luk. 10. 40.*

^z *Buchholzerus
in ebron. p. 824.*

^a *1. Epist. John.
2. 15.*

^b *John 12. 31.*

^c *Lorinus in loc.*

^d *Job 7. 1.*

^e *Gen. 3. 15.*

The world is overcome two waies, as ^a *Aquine* pretilie but not pithilie, *abijciendo, subijciendo*, by forsaking it in a contemplatiue course, by subduing it in an actiue; but herein *Aquine* speakes like a Frier, ^r *Ergo* a lier: I therefore correct his glosse, saying, that wee neede not *obijcere*, but onely *subijcere*, not vtterly leaue, but onely not *loue the world*, as Saint *Iohn* in this ^t epistle, being in the world, but yet not ^u of the world; riches and honor be good seruants, but bad masters, as ^v *Augustine* sweetly: they must be *subdita non pradita, sequentia non ducen- tia*: hee that greedily followeth and hunteth after the world, is overcome of the world, ^x *dum vult esse prado fit prada*, but he that suffers onely the world to follow him, vsing it as ^y *Aristippus* did *Lais*, overcomes the world in being greater then the world.

A meere contemplatiue Monke, in shunning some occasions of euill, flieth in a manner all occasions of doing good, against the rules of nature and scripture; for the one sheweth a man is not borne for himselfe; the other, that a Christian ought to be seruant vnto all, as *S. Paul* expressely, *Galat. 5. 13. By loue serue one another*, he that is borne of God overcomes the worlde in being a new man, not in being no man: as a man, hee must bee like ^z *Martha*, cumbred with much businesse; as a new man like *Mary*, chusing the better part. ^a *Abraham Ortelius* vsed in stead of an embleme the worlds globe with this inscription, *Contemno, & orno, mente, manu.*

The World that is, the ^b things of the world, and the ^c prince of the world with all ^d their complices; he that is borne of God is deliuered from the hands of all his enemies, *that he may serue God in holinesse and righteousness all the daies of his life without feare.*

The martiall termes, *overcome* and *victorie*, shew that our life is a continual ^e warfare vpon earth, al ^y are borne fight, all that are borne of God overcome; the ^f serpent doth sometime bruse our heele, and so fall vs, and happily foile vs, but Christ our Generall hath *broken his head*, by whose

whose power and victorie wee shall tread downe Satan vnder our feet: a Christian therefore must put on the resolution of King *Alfred*, of whom our *Chronicle*:

Si modo victor eras, ad crastina bella pauebas.

Si modo victus eras, ad crastina bella parabas.

And this is the victorie] ^h Faith is the meanes of the victorie: for albeit *opera bona vincunt executiue, sola tamen fides imperatiue*, faith ⁱ *Caietan*, in ouercomming the world good works as vnderling souldiers execute something, but faith vnder Christ commands al as a Captaine: yea faith is head and hand too, striking the conquering stroke with the sword of the Spirit.

In our spirituall warfare wee fight against foure enemies especially, the world, the flesh, the diuell, and death.

All the worlds armie consists of ^k two wings: } Aduersitie on the left hand.

} Prosperitie on ^y right.

Hce that beleeueth in Christ ouercommeth both, as Christ, who liuing in the world renounced prosperitie, and endured aduersitie; ^l *Omnia bona terrena contempsit, vt contemnenda monstraret, & omnia terrena mala sustinuit, quae sustinenda praecepibat, vt neque in illis quareretur foelicitas, neque in istis timeretur infelicitas*. A Christian then that followeth our Sauours example remembers in want his ^m treasure in heauen, in dearth his cōscience is a ⁿ continuall feast, in banishment he lookes for ^o another citie to come, ^p whose builder and maker is God; in all these things a Christian is a victor, yea more then a conqueror, *Rom. 8. 37*.

As for enticing prosperitie, that vsually doth assault vs more dangerously then affliction. As ^q *Augustine* notes, *Homo victus in paradiso, victor in stercore*. *Iob* was a conqueror on a dunghill, whereas *Adam* was overcome by Satan in paradise, and the Church saith, *ecce in pace amara* *ritudo mea amarissima*, for so the vulgar Latin, in my hap-pines my griepe was most bitter, as ^r *Bernard* expounds it;

^g *Huntingdon. hist. lib. 5. in vita Alfredi.*

^h *Sarcerius in loc.*

ⁱ *In loc.*

^k *Aquin. in loc.*

^l *Augustin. de catechizandis rudibus, cap. 22.*

^m *Matth. 6. 20.*

ⁿ *Prov. 15. 15.*

^o *Heb. 13. 14.*

^p *Heb. 11. 10.*

^q *In Psal. 34.*

^r *Esay 38. 17.*

^s *Ser. 33 in Cantic. & ser. ad pastores in Synod.*

Amaraprius in nece martyrum, amarior post in conflictu hereticorum, amarissima nunc in moribus domesticorum: At the first, she had griefe in the death of her martyrs; afterward greater griefe in her conflict with heretikes; in pro-
 cesse of time, being in peace, she was grieved most of all in the loosenes of her children, and so the world gained of the Church more by prosperitie then aduersitie; yet he that is borne of God ouercommeth also this wing:
 * By faith Moses, when he was come to age, refused to be called the sonne of Pharaohs daughter, and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season.

* Heb. 11. 24.

The flesh is not a forren foe, but an homebred enemy, fighting not as a tall souldier, but as a craftie traitor rebelling against the spirit, *Dalila* in *Sampson*s bosome, *Iudas* in *Christ*s companie; like the "moth in a garment, it is bred in vs and daily cherished of vs, and yet it frets and destroyeth vs.

* Gregor.

* Prudentius
peristephan.
hym. 10.

* *Quis nescit autem quanta corruptela sit
 contaminata carnis ac solubilis?
 Sordet, tumescit, liquitur, foetet, dolet,
 inflatur ira, soluitur libidine &c.*

* 1. Pet. 2. 11.

* Cap. 3. 9.

Yet he that is borne of God y abstaineth from fleshly lust and sinneth not, as our apostle proues in this 2 epistle. See the Gospell, *Dom. 15. post Trinit.*

* Ephes. 6. 12.

The diuell is our archenemie, being indeed the chiefe commander of all forces against vs, euen the a prince of darknes, a watchfull and a wrathfull enemy; yet he that hath the shield of faith is able to quench all his fierie darts, Ephes. 6. 16. His greatest canon shot against vs is, that wee are grieuous sinners, in which hee giueth euery one that is borne of God b armour and weapons against himself, that with his owne sword, we may cut his owne throte. For *Christ* gaue himself for our sins, Gal. 1. 4. If I were righteous and had no sin, then I should not c neede *Christ*. Why then, O peeuish holy Satan, wilt thou make me turne puritane? and so seeke righteousness in my self,
 when

* Luther. in Gal.
1. 4.

* Matth. 9. 12.

when in very deed, I haue nothing in me but sinnes, and, as thou saist in this truly, grieuous sinnes; alas they be no trifling but terrible sinnes against the first and second table: but I flie to Christ the lambe of God, who takes away the sinnes of the world, ^d who loued me and gaue himselfe for me, ^e dying for my sins, and rising againe for my iustification; and so my sinne, which is a ^f condemned sin, is in Christ, who is a ^g condemning sinne, a ransome and sacrifice for sinne. Now this condemning sin is stronger then that which is condemned. For it is wisdome, righteousness, sanctification and redemption.

The lastemie, but not the least, that shall be destroyed is ^h death, of all terribles vnto the naturall man most terrible; yet by faith it is made ⁱ aduantage to vs, howsoeuer hurtfull and hatefull vnto other.

^k *Mors quæ perpetuo cunctos absorbet hiatu,
parcere dum nescit, sapius ipsa fauet.*

He that beleeueth is assured that Christ is the ^l resurrection and the life, that hee hath led ^m captiuitie captiue, that hee hath ⁿ swallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life. See before the song of Simeon. Euery true Christian then is a greater conqueror then William the Conqueror, euen greater then Alexander the great, or Pompey the great, or the great Turk. For whereas they conquered in many yeeres a few parts of the world, hee that is borne of God overcometh in one houre with one act onely, the whole world, and all the things in the world.

Aristotle dying said, ^o *Anxius vixi, dubius morior, nescio quò vado.* But ^p Paul in his life desired to bee dissolved and to be with Christ: And ^q Stephen at his death, O Lord Iesu receiue my spirit. So comforted in his life, so blessed in his death is euery one that is borne of God. I conclude this part in a distichon:

*Terra fremat, regna alta crepent, ruat ortus & orcus,
Si modo firma fides, nulla ruina nocet.*

For there are three which beare record in heauen, the Father,

^d Galat. 2. 20.

^e Rom. 4. 25.

^f Luther. in Galat. 2. 19.

^g 2. Cor. 5. 21.

^h 1. Cor. 15. 26.

ⁱ Philip. 1. 21.

^k Epitaphium
Candidæ apud
Baron. annal.
Tom. 9. fol. 5.

^l Ioh. 11. 25.

^m Ephes. 4. 8.

ⁿ 1. Cor. 15. 54.

^o Vti Kilius ex-
posit. epist. domi-
nic. quasi modo
geniti.

^p Philip. 1. 23.

^q Acts 7. 59. See
Perkins treat. of
dying well, in fi-
ne, relating ma-
ny sweete and
comfortable spee-
ches of Gods
children at their
death.

^a *Matth. 17. 5.*

^c *Matth. 3. 17.*

^a *Acts 2. 3. 4.*

^a *Ioh. 15. 26. 27.*

^a *Joh. 14. 6.*

^r *Ioh. 10. 25.*

^a *Ioh. 9. 35. 37.*

^a *Acts 9. 5. & 22. 8.*

^b *Radulphus Ardens hom. in epist. dom. 1. post pasch.*

^c *August. tract. 37. in Ioan.*

^d *Augustin. contra Maximin. lib. 3. cap. 22. & Lorinus in loc.*

^e *Postilla maiores cum glossis & figuris. Ardens. Em. Sa. in loc.*

^f *English gloss.*

^g *Beza in loc.*

^h *Deut. 19. 15. Matth. 18. 16.*

ther, the Word, and the holy Ghost] Whether in old time this clause were receiued into the sacred canon or no, see *Sixtus Senen. bibliothec. lib. 7. hares. 9. resp. ad ob. 7. Erasmi. annotat.* especiallie the Commentaries of *Lorinus* vpon the place. The Father bare witnes of Christ in his transfiguration and baptism, saying from heauen, *this is my beloued Sonne in whom I am well pleased, heare him.* God the holy Ghost bare record in descending first vpon himselfe, *Matth. 3. 16.* then vpon his Apostles at Whitsuntide, making them witnes this truth also. The Word bare record of himselfe: *I am the way, the truth and the life. The workes that I doe in my fathers name, they beare witnes of me.* Doest thou beleue the Sonne of God? hee it is that talketh with thee. *I am Iesus; I am Iesus of Nazaret, whom thou persecutest.*

And these three are one] *Non tantum in testimonio sed in essentia:* this then is a notable pilot to direct the ship of the Church how to saile betweene the rocks of *Arius*, who denied the Vnity, and *Sabellius*, who denied the Trinitie.

As three beare record in heauen or from heauen, so likewise three beare record in earth, the Spirit, and water, and blood, and these three are one, that is, agreeing in one. Some by these three witnesses vnderstand God the Father, Sonne and holy Ghost. God the Father by Spirit, *Ioh. 4. 24.* by blood God the Sonne who redeemed vs with his owne blood, *Acts 20. 28.* by water the blessed Spirit, *Ioh. 7. 38.* Other construe this of Christs humane Spirit, which hee gaue vp on the crosse, and of the water and blood which issued out of his pretious side, *Ioh. 19. 34.* Or as other, the spirit, that is, our minde inspired by the holy Ghost, applieth vnto our eternall comfort the water and blood which came foorth of our Sauours holie side. Water being a signe and seale of our sanctification; blood of our iustification. If then wee receiue the witnes of men, and are contented that euery question among vs should be determined by the mouth of two or three,

three, let vs, hauing so great a cloud of witnesses, euen
fix concurring all in one, beleue stedfastly that al which
is borne of God ouercommeth the world, and that the
victorie conquering the world is our faith apprehending
the merits of Christ Iesu, who did overcome the world
for vs. *O Lord encrease this faith in vs euermore.*

1 Heb: 12. 1.

The Gospell. I O H N 20. 19.

*The same day at night, which was the first day of the
Sabbaths, &c.*

Heerein
obserue
the Dis-
ciples

Cōfort; am-
plified by
circumstan-
ces of

Time; *the same day at night, when
the doores were shut.*

Place; *where the Disciples were
assembled together for feare of
the Iewes.*

Person; *Iesus came, not only sen-
ding good newes, as before,
verf. 18. but himself bringing*

it, com-
forting
thē in

words, saying
twice, *Peace be
to you.*

action, *standing
in the midst,
and shewing his
hands and side.*

Commission:
and in it the

Qualifier, *Iesus.*

Qualified, *all the Disciples pre-
sent, I send you, he breathed on
them, &c.*

Qualification, *whofoeuer sinnes
ye remit, they are remitted, &c.*

The same day at night] As a compassionate mother can-
not endure that her little childe should crie long, but in-
stantly she takes him in her armes to dandle, that he may
be

^k Esay 66.13.

^l Theophylact.
in loc.

^m Euthymius
in loc.

ⁿ Vide Pontan.
& Vegam, dom.
1. post pasch.

^o Maldonat.
in loc.

^p Salmeron apud
Veg. dom. in
albis.

^q 1. Chron. 20.6.

^r Judges 1.6.

^t Thom. part. 3.
quest. 54. art. 4.

^u August. epist.
49. quest. 1.

^v Hom. 10. de
pasch.

be still; euen so Christ comforting his disciples ^k as one whom his mother comforteth, appeared vnto them vpon the same day that he did rise, not ^l deferring his comfort, at night the doores being shut for feare, ^m when they did most need his comfort, and stood in the midst of them, ⁿ as the Sunne in the midst of the firmament, and the heart in the midst of the members, affording his comfort indifferently to them all, vsing words of comfort, *peace bee to you*; a salutation howsoeuer ordinarie, ^o yet at that time most fit and best welcome, considering their troubled estate; shewing them also the wounds of his hands and side, more then euident demonstrations of comfort: for as ^p *Marius* accused of the Senat for treason against the Common weale, rent his clothes, and in their presence shewed the wounds hee receiued in the warres for his countries good, saying, *Quid opus est verbis, ubi vulnera clamant?* So Christ heere shewing his pierced hands and side; these be the tongues, and these be mouthes open and wide to proclaime how much I loue you, these, these, tell all the world that I died for your sins, and rose againe for your iustification.

It is recorded in holy Bible, that a Giant in ^q Gath had six fingers on each hand; on the contrarie, that ^r *Adonibezek* lost his thumbs: all such as are too curious in school-quirkes haue six fingers on a hand, one finger in the dish more then is needfull; and yet such as altogether neglect schoole-learning, want their thumbs, and cannot so well handle the sacred word of God. It is apparant that Christ did rise with his wounds, otherwise he would not haue shewed his hands and side, for the confirmation of his resurrection, and yet a bodie glorified is without any blemish in all parts; heere then we must either distinguish or destroy.

The skarres of Christ in his hands and feet after he was risen againe, were not signes of defect, but ^t ensignes of victorie, ^u *non necessitatis sed voluntatis*, in the words of ^v *Emisenus, vulnerum signa virtutum insignia*, not wounds of

of horror but of honor; the cōquerer glorieth in his scars,
enumerat miles vulnera. Consule Iansen. concord. cap. 147.
Suarez in 3. part. Thom. 2. tom. 47. disputat. 2. sect. Caie-
tan. Medin. & alios in Thom. 3. part. quest. 54. art. 4.

* Mystically, Christ doth speake comfortable words,
 and sheweth his pretious wounds vnto such as haue shut
 their doores vnto the street and renounced the pompes
 of the world, y especially to such as are gathered together
 in vnitie to serue God, according to his promise, *Where*
two or three are gathered together in my name, there am I in
the midst of them. All these, and all other remarkable
 notes vpon this part, I purpose God willing more fully to
 discusse in mine exposition of the Gospell appointed for
 S. Thomas day.

As my father sent me, euen so send I you] This *as* and *so*
 may be referred vnto the person sending, as also to the
 parties sent. Vnto the person sending, as my Father had
 authoritie to send me; so ^a *all power being giuen vnto me in*
heauen and earth, I send you; ^b for he saith not, I will de-
 sire my Father to send you, but *I send you.*

Againe, this *as* may be referred to the parties ^c sent; for
 as my Father sent me to ^d preach good tidings vnto the
 poore, to bind vp the broken hearted, and to call ^e sinners
 vnto repentance; so send I you to reconcile men vnto
 God, and God vnto men, according to that of Paul,
 2. Cor. 5. 19. *We are ambassadors for Christ, as though God*
did beseech you through vs, we pray you in Christs stead, that
ye be reconciled to God.

No ^f man must take vpon him this honor except he be
 called of God, he that runneth of his owne accord with-
 out sending, is a false Prophet, Ierem. 23. 21. for albeit
 Christ now do not immediatly call, and send Apostles as
 heretofore, yet he doth mediatly send by deputies vnder
 him, as he did Titus and Timothie, Soſthenes and Siluanus,
 and other in the 3 Primitiue Church; and ^h *these we ought*
to iudge lawfully called and sent, which be chosen to this worke
by such as haue publike authoritie giuen vnto them in the
 congrega-

* Gregorius.

† Caluin. apud
 Marlorat. in loc.

* Matth. 18. 20.

* Matth. 28. 18.

† Theophylact.
 in loc.

† Rupertus lib.
 14. com. in Ioan.
 & Leontius a-
 pud Maldonat.
 in loc.

† Esay 61. 1.

* Matth. 9. 13.

† Hebr. 5. 4.

† Act. 14. 23.

† Anglican. con-
 fess. art. 23.

congregation, to call and send Ministers into the Lords vineyard. As the Bishops of Ephesus ordained by men, are said expressly to be placed in that high calling by the blessed Spirit, Act. 20. 28. *Take heed to your selves and to all the flocke, whereof the holy Ghost hath made you ouerseers.*

The qualified are the Disciples, euery one so well as any one; for that which Christ said vnto Peter, *I will giue to thee the keyes of the kingdome of heauen, and what soeuer thou shalt bind on earth shall be bound in heauen, &c.* he saith here to all, *I send you; Whosoener sinnes ye remit, they are remitted vnto them,* al had the same calling and the same charge. Happily S. Peter in this commission had a prioritie, not a superioritie; or if a primacie, not a supremacie ouer the rest; he had as^k our Diuines acknowledge a precedence in place, named for the most part^l first, as the foreman of the quest; and a preeminence in grace, reputed for his excellent knowledge and zeale the chiefe of the whole Colledge, the Scripture witnessing that he was the first^m Confessor, the firstⁿ Preacher, the first^o Baptizer, the first worker of^p Miracles; in a word, as he was the foreman, so the most forward of all the twelue in execution of his Apostleship: I say the most forward of al the twelue; for S. Paul in his^q owne conceit was not inferiour, and in others opinion far superiour to Peter; *Augustine* saith, *Deus docuit Petrum per posteriorem Paulum;* *Eusebius Emisenus,* *Et si ille primus, iste precipuus;* and *Chrysostom,* *Honore par erat illi, nihil enim hic dicam amplius;* his meaning is, that Paul was Peters better, & doctior & sapientior, as Bellarmine writes in *lib. 1. de Rom. pont. cap. 27. S. respondeo, Paulum.* And therefore Paul^x withstood Peter to his face, and that in a matter of y faith, and when, if euer, he was^z Pope of Rome.

S. Peter accounted himselfe, and so was esteemed of all the Colledge a^a fellow Pastor, not as^b Bellarmine, a Monarch, making the whole world his diocesse, calling all men, euen the rest of Christs owne Apostles his sheep; our blessed Sauour in this commission made them all

Peeres,

^l Matth. 16. 19.

^k Calvin. institut. lib. 4. cap. 6. § 5.

D. Fulke in Matth. 16. 14. Perkins reformed Cath. tit. suprem.

^l Matth. 10. 2. Marke 3. 16.

Luke 9. 28.

^m Matth. 16. 16.

ⁿ Act. 2.

^o Act. 10. uti Baron. an. 1000.

1. fol. 284.

^p Act. 3.

^q 2 Cor. 11. 5.

^r Epist. 28.

^s Hom. de pat.

Pet. & Paul.

^t In epist. ad

Galath. 2.

^u B. J. wel de-

fenc. apolog.

part. 2. cap. 3.

diuis. 3.

^x Galath 2. 11.

^y D. Fulke in

Galath. 2. 11.

^z D. Bilson a-

gainst the Iesu-

its. pag. 69.

^a 1. Pet. 5. 1. Supra

apostolus &c.

^b De Rom. pont.

lib. 1. cap. 10. 11.

Peeres, and when some would haue been Princes he rebuked them, Matth. 20. 26. Luk. 22. 26. I will end this obseruation with that excellent sentence of Pope ^c Leo the great, *Et electio pares, & labor similes, et finis facit aequales.*

The persons qualified abode long in Christs Colledge, and receiued the holy Ghost also before they did execute this high commission; and so we must be furnished, and endued with many commendable parts of learning and sanctification, as ^d Paul, *discipulus*, fit in regard of our knowledge to be Pastors, & in respect of our vnblameable life to be paterns. See Gospel. Dom. 8. after Trinitie.

Whosoever sinnes ye remit] Vpon this ground there is in the Church of England a generall absolution after a ^c generall confession of sinnes, and a ^f particular absolution vpon a particular confession, yet neither absolute but conditionall, *if the penitent truly repent and vnfeignedly beleue the Gospell.*

Againe, we further say, that *Almightie God hath giuen power and commandement to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins*; & in so much that this act of absolving only belongs vnto the Minister ordinarily, *tanquam ex officio*; but when none of that order is or can be present, another man may do it with good effect, according to that old saying, ^h *in casu necessitatis quilibet Christianus est sacerdos*; and I see no reason in popish learning, why women may not absolue so well as baptise. See Gospel. Dom. 19. after Trinit.

Thus, as you see, the Disciples had comfort and commission; first, comfort for themselves, and then a commission to strengthen and comfort other, and for ⁱ this cause Christ said twice, *peace be to you*, receiuing principally peace for themselves, and then secondarily charge to preach peace to them a far off, and to them that are neere, Esay 57. 19.

^c Ser. 2. in nat. Apostol. Pet. & Paul.

^d 1. Tim. 3. 2.

^e Collect after the confess. at morning prayer, and at the Communion.

^f In the visitation of the sicke.

^g D. Field lib. 3. of the Church. cap. 25.

^h Magdeburg. epist. dedicat. prefix. cent. 7. idem Luther. loc. com. tit. Absolutio.

ⁱ Ferus ser. 5. dom. 1. post pasch.

The Epistle. 1. P ET. 2. 19.

This is thanke worthie, if a man for conscience toward God endure grieve, &c.

Saint Peter hauing instructed vs in the former part of this chapter what we should doe; teacheth vs in this latter how we must suffer,

and that by { Precept, *This is thanke worbie, if a man for conscience toward God endure grieve, &c.*
Paterne, *Christ suffered for vs, leauing vs an ensample.*

^k Lorinus in loc.

^l Caietan.

^m Gloss. Interlin.
& Ordinar.

Vatablus, A-
quin. &c.

ⁿ Calvin. apud
Maylorat.

^o Em. Sa. in loc.

^p Salmeron, Ca-
tharin. Pereri-
us, apud Lorin.

This is thanke-worthie ^q *nilo rap valet*, ^k it is Gods grace, to wit, an ^l effect and signe of his grace, ^m gracious and acceptable to God, or as we reade according to S. Peters owne glosse, it is thanke worthie ⁿ deseruing commendation and praise. *If a man for conscience toward God endure grieve*, ^o that is, for God who knoweth all; ^p or for that a man in his owne conscience knowes, is well pleasing to God; or for the faith of God (as Aquine vpon the place) for as faith is vsed for conscience, Rom. 14. 23. *What soeuer is not of faith, is sinne*; so conscience heere may be taken for faith.

^q Aelian. de va-
ria historia. lib.
14. cap. 4.

And therefore the Schismatikes and Papists enduring grieve for their owne faults, and not for Christs faith, haue by their suffering neither grace nor glorie; but as Aristides ^q who died of the bite of a Weasell, exceedingly lamented, because it was not a Lion: so the Schismatike may grieue that he doth not smart for the Lion of Iuda, but for a Weasel lately crept out of the Alps, which at the first crouded in among vs at a little hole, but since being pampered at the tables of many citizens and some countrie Ladies, is growne so full and pursie, that many will rather forsake Gods plough and look back to the world, then acknowledge he came in at so little an entrance.

And

And for the Papists, it is well obserued,^r that as no man dies by an ague, nor without an ague; so none are executed for the Roman religion, nor without it: all their Iesuits and other Romanists Iesuited (as our^r Homer their hammer excellently) *Non religionis causâ mera sed mixta, mixta cum malâ mente & fide in principem*: it is not faith meerly that makes them endure grieffe, but faction; it is not religion but rebellion, beginning at Tyber and ending at Tyburn. If thē it be true,^r not the crosse but y^e cause makes a martyr, *non mortes sed mores*, it is not thank. worthie for a Papist, *buffeted for his owne fault*, to take it patiently.

Yea but the Schismatikes in losing their liuings, and the Papists in losing their liues, euermore pretend conscience toward God. Answer is made, that^u conscience not grounded vpon sure knowledge, is either an ignorant fantasie, or an arrogant vanitie; for as in a mans bodie, the raw stomacke makes a rheumaticke head, and a rheumaticke head a raw stomacke; so science makes our conscience good, and conscience our science good: *con* is alwaies in composition, and among Christians it should be with *scientiâ*: that which art hath ioyned and God coupled let no man seuer.

The^x Philosopher speakes of a two-fold ignorance, *particularis ac vniuersalis*, as the Lawyers, y^e *ignorantia iuris & facti*, or as the^z schoolemen, *ignorantia vincibilis & inuincibilis*; according to these distinctions euery nescience is not a sinne, but only that ignorance which is in such points as we may and must vnderstand, ^a *ignorantia vel neglecta vel affectata*; so that an berroneous conscience (our aduersaries being iudges) is not a sufficient warrant to suffer martyrdom, though a man should vaunt with Edmund Campian,^c *Occidi possum, superari non possum*; and in^d another place, *Nisi diuis de cælo deturbentur, & superbus Lucifer cælum recuperet, cadere nunquam potero*.

They who killed the blessed Apostles in their erroneous conscience,^e thought they did God good seruice: *Saul* breathing out^f threatnings and slaughter against

^r Preface to Pseudo-martyr.

^r B. Andrewes Torturâ Torti. pag. 133.

^r Augustin. epist. 61.

^u Basilicon doron. lib. i. pag. 18.

^x Aristot. ethic. lib. 3. cap. 2.

^y Lex con Al-tenstaig. verb. ignorantia.

^z Lombard. 2. sent. dist. 22.

^a Thomas de Argentin. in 2. sent. dist. 22.

^c Thomas 12^e. quæst. 19. art. 6.

^d Prasat. Academic.

^e Ras. 10. in fine.

^f Iohn 16. 2.

^f Act. 9. 1.

^g Lib. de carne
Christi.

^h Dioscorus in
con. Chalcedon.

ⁱ Epiphanius
heres. 80.

^k Nicephorus
lib. 13. cap. 28.

^l B. Jewel de-
fence apolog.
part. 6. cap. 21.
diuis. 1.

^m 2. Tim. 3. 12.

ⁿ Act. 14. 22.

^o Sarcerius in
loc. & Melanct.
postil. in die
parasceues de
passione Domini.
^p Augustin. ser.
8. de tempore.

the Disciples of the Lord, said hee did it out of zeale, Philip. 3. 6. the most blasphemous hereticke which is *intersector veritatis* (as ^g Tertullian speakes) if he be buffeted for his error, presently makes himselfe a Catholike martyr; ^h *ego defendo dogmata sanctorum patrum, ego eorum habeo testimonia, ego cum patribus ejcior*. In old time many were so vaine-glorious in affecting the reputation of martyrdom, that there was a sect called ⁱ *Martyriani*: some suffer out of fashion, for there is a conscience not according to knowledge, other endure griefe out of faction, for there is a knowledge not according to conscience: the first suffer as ambitious of honor; the second to satisfie their malignant humour, but neither of these (Pope Peter being Iudge, and the schoole-men iurie) can merit thanks of God or praise of men.

When ^k *Simeones* saw that *Arsacius* an vnlearned and an vnworthie doating old man, was placed in *Chrysostoms* roome, he cried out, *pro pudor! quis, cui?* ^l so may we censure iustly the Popes sitting in *Peters* chaire, *pro pudor! quis, cui?* Peter would haue men subiect to their Lords with feare, *not only to the good and courteous, but also to the froward, for this is thanke worthie, if a man for conscience toward God endure griefe and suffer wrong undeserued*. But the Pope doth vnloose men at his pleasure from their allegiance to good and gracious Princes, and therefore we will appeale from Peter to Peter, from sir Peter to Saint Peter, from princely Peter to preaching Peter affirming heere, *What praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye do well, ye suffer wrong and take it patiently, then there is thanke with God, for hereunto verily were ye called*. ^m For all that will liue godly in Christ Iesu shall suffer persecution, entring into Gods kingdom ⁿ thorough many tribulations.

[*Christ suffered for vs leauing vs an ensample*] ^o Christ is propounded in the Gospell as a sacrifice for sinne, and as an ensample for vertue. S. Peter hath pithily comprehended both in this one verse, *Christ suffered for vs*, ^p that his passion

passion might deliuer vs from the bondage of sin, *leauing vs an ensample to follow his steps*, that his actions might direct vs vnto vertue.

For the first, our iustification stands in 2 two things especially, to wit, in the remission of our sins by the merits of Christ his death, and in imputation of righteousness whereby God accounteth that righteousness which is in Christ, as the righteousness of that sinner which beleaueth in him. Now the righteousness of Christ consists in his obedience passive and active, both together, for Christ in suffering obeyed, and obeying suffered, and the very shedding of his blood, to which our salvation is ascribed more specially, must not only be considered as it is passive, that is a suffering, but also as it is active, that is an obedience, in which he shewed his exceeding loue both to God and vs in fulfilling the law for vs.

For vs] That is, all vs indefinitely, for God commanded *Moses to put in his perfume so much frankincense as galbanum, and as much galbanum as frankincense*, to signifie that Christ in his oblation on the crosse (a sacrifice of a sweet smelling sauer to God) shed as much blood for the labouring man who followeth the plough, as for the Prince, who sitteth in his throne; y his precious blood shuld haue greater force in some then in other, is not the fault of him, who did impart it, but of him, who doth not wel employ it.

If a man should commit such an heinous offence, that he could no way but by the Princes gracious pardon, escape death, he would not suffer his eyes to sleepe, nor his eye lids to take any rest, vntill by some meanes or other he had obtained the same, gotten it written and sealed, and laid vp in a boxe fast and sure, reading it often with great ioy. Now this is the case of euery man, originall sinne makes vs the sons of wrath, actually much more, rebels and trayters against our heauenly King, by which all of vs haue deserued ten thousand deaths. Our only refuge is, that *Christ suffered for vs*; in his name we must sue for pardon at Gods hand, and neuer rest vntill we haue

¶ Perkins reformed Cath. tit. Iustificat. & exposit. of Creed. art. passion.

¶ Exod. 30. 34.

¶ Ephes. 5. 2.

^c Luke 22.44.

^u John 19.34.

^x Anselmus.

^y Gueuara pro-
log. to myst. of
mount Caluarie.

^z Psal. 22.17.

^a Lib. 1. cap. 17.

^b August. medi-
tat. cap. 1.

^c Cyril. apud
Maldonat. in
Joan. 14.6.

the assurance thereof sealed vp in our hearts and consciences. How dull are our wits, how drie are our eyes, how hard are our hearts in hearing and reading these mysteries? Our blessed Sauour in the garden for our sake did sweat ^t drops of blood trickling downe to the ground, and on the ^u crosse shed streams of blood, and yet we cannot shed one teare for his sake, when we remember his torments, and receiue the Sacraments, which are speaking seales of his passion; he was longer in dying and doing it, then we can endure to ^x contemplate on it. Alas! how shall we die for him, and *suffer for conscience toward God?* ^y He that hath not heat enough to thinke on it, will neuer haue heart enough to die for it. I beseech thee deare brother, if not for my sake, yet for thine owne sake, yea for his sake *who died for vs*, examine one word vttered by ^z Dauid in the person of Christ, *foderunt manus meas, &c.* they digged my hands and my feet, noting the wide wounds in both, as being not only pierced, but also digged as it were with a mattocke: for the nailes were so big that (as ^a Socrates reporteth) Constantine made of them a bridle and an helmet for his owne vse. Whatsoever he did endure was not for himself, but for *vs*, he bare our sins in his body on the tree, that we being deliuered from sin, should liue vnto righteousness, by whose stripes we are healed. O ^b Domine Iesu, *da cordi meo te desiderare, desiderando querere, querendo inuenire, inueniendo amare, amando mala mea redempta non iterare. Da Domine Deus meus cordi meo poenitentiam, spiritali contritionem, oculis lachrimarum fontem, ori custodiam, manibus eleemosyna largitatem, vt totus figaris in me, qui totus crucifixus pro me, Amen.*

Leaving vs an ensample] For he was not only a sacrifice for sinne, but a direction also for vertue, that we should follow his steps: he saith in the Gospell appointed to be read this morning, *I am the good shepheard*. Now a good shepheard is not a Pastor only but a paterne also, as Christ of himselfe, *the truth and the way*: ^c the truth in regard of his good learning, the way in regard of his good life. There are

are foure sorts of shepheards, as *Hemingius* in his ^d postil, the first neither teach well nor liue well; and these pull downe the Church of God with both hands, of which sort *S. Peter* and *S. Iude* foretold vs there should be many in the latter age; for albeit *Iudas Iscariot* be dead, his practise liueth; ^e he that neither feeds his flock by life nor lesson, although he cannot betray Christ in his owne person, yet he betrayes the members of Christ vnto the diuel.

^d Dom. 2. post Pasch.

^e Perkins exposit. of the Creed.

The second sort are such as instruct well in the pulpit, but misdemeane themselves in conuersation, and these set vp the Temple with one hand, and pull it downe as much againe with the other, like scribling schoole-boyes; that which they write faire with the forefinger, they blur with the hind finger.

The third sort are such as teach ill, but for any scandalous and open crime they seeme to liue wel, as hypocrites and heretickes, ^f comming vnto vs in sheeps cloathing, whereas inwardly they be rauening wolues.

^f Matth. 7. 15.

*Et Ac velut pueris absinthia tetramedentes
Cum dare conantur, prius oras pocula circum
Contingunt, dulci mellis flavoq; liquore.*

^g Lucretius applied by S. Hierome epist. ad Ctesiphont. tom. 2. pag. 253.

Like Physitians couering the bitterness of the pill and potion with gold and sugar; for while men gaze at their outward holinesse, they be easily made to swallow the dregs and drugs of their heresie.

The fourth sort are such as both teach wel and liue wel, building Gods citie with both hands; and such a Shepheard and Bishop of our soules was Christ, *et doctor & doctor*, one that doth lead and feed his sheepe, *leaving vs an ensample to follow his steps* (in al which either he did or suffered) so fast as wee can, so far as wee may. For as his actions are our instructions, so Saint *Peter* saith heere, that his passions are our paternities, insinuating, that we must

suffer { Innocently, for albeit hee was reputed among the wicked, and crucified as a malefactor, yet did he no sin, neither was there guile found in his mouth.
Patiently, who when hee was reviled, reviled not a-

^h Habetur inter
Ansel. opuscula.
ⁱ Bibliothec. lib.
3. pag. 183.

gaine, when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously.

Anselmus hath written a tract, entituled, ^h *Mensuratio crucis*: and Iustus Lipsius hath three bookes *de cruce*. ⁱ *Sixtus Senensis* and other popish authors haue many conceits about the materiall crosse, full of wit and art. But I beseech thee Lord Iesu to dwell in my heart by faith, and to fill me with all fulnes of grace, that I may know thy loue which passeth knowledge, and comprehend what is the breadth and length, and depth and height of it shewed on thy crosse for the redemption of the whole world.

*Pendamus à te,
credimus in te,
tendimus ad te
non nisi per te
optime Christe.*

The Gospell. I O H N IO. II.

Christ said, I am the good shepheard, &c.

^k Pontan. in loc.

^l August. ep. 141.

^k **N**O man being but a man, ought in this life to commend and iustifie himselfe: for if hee consider the time past, hee shall haue good cause to lament his sinnes of omission and commission: if he consider the time present, he may well blush at his manifold infirmities: if hee consider the time to come, he must feare lest he fall. But Christ who did no sinne, in whose mouth was no guile, (as you heard in the epistle for this day) Christ, I say, being so well God as man, ^l like to man in infirmity, but vnlike man in iniquitie, might praise himselfe as he doth, *I am the good shepheard.*

Euery word hath his emphasis; *I am, I am a shepheard, the shepheard, the good, yea that good shepheard,* ⁱ *I am,* that is, euer was, and euer will be the shepheard

of

of your foules; ^m *I am is my name*, from whom other shepherds and sheepe are, ⁿ *the first and the last*, ^o in whom they liue, and moue & haue their being: *the good*, ^p simply good, singularly good, for none is good but God, Mark. 10. 18. Other are good in comparison of worse, ^q receiuing also this good from me, from whom only cometh euery good and perfect gift. *I am that good shepherd*, foretold by the Prophets, ^r *that should feed his flock, and gather the lambes with his armes, and carrie them in his bosome, ^s seeking that which was lost, and bringing again that which was druen away, binding vp that which was broken, and strengthening that which was weake.*

Other may commend themselues for good shepherds also, when their personal gifts are disgraced to the dishonor of God and his Gospell; as meeke ^t *Paul* magnified himselfe against the false teachers; and modest ^u *Iewel* iustified his learning against the railing Papists; and of late, when the *Millenarians* in a ^x petition had traduced our Clergie for a dumbe and insufficient ministerie; to stop that foule mouth, almost so void of learning as it is of loue, ^y the two famous Vniuersities of this Iland, *Cambridge* and *Oxford*, auowed to the whole world, that there are at this day moe learned men in *England*, then are to bee found among all the Ministers of the religion in *France*, *Flanders*, *Germany*, *Poland*, *Denmarke*, *Scotland*, and all *Europe* beside.

It was time to say with the ^z Psalmist, vnto their confusion and Gods glorie, *great is the companie of Preachers*. It was time (when our shamelesse aduersaries had giuen out in writing, that there were but foure profitable Preachers in the greatest part of *Kent*) to iustifie that the Church is furnished with many good shepherds, I say not superlatiue good, for only Christ *is the good shepherd*; nor positiue good, for ^a *who is sufficient for these things?* but comparatiue good, in respect of that viperous brood (which eates out the wombe of their mother, and bites off the head of their fathers) euery learned con-

^m *Exod. 3. 14.*

ⁿ *Apocal. 1. 8.*

^o *Acts 17. 28.*

^p *August. epist. 54*
& Rupert. in
loc.

^q *2. Cor. 3. 5.*

^r *Esay 40. 11.*

^s *Ezechiel 34. 16*

^t *2. Cor. 11. See*
epist. dom. sexa-
ges.

^u *Answere to*
Hardings pre-
face in defence
of his challenge.

^x *Exhibited to*
the Kings Ma-
iestie, ann. 1603.

^y *Answere to*
the Puritans pe-
tition, pag. 31.

^z *Psalm. 68. 11.*

^a *2. Cor. 2. 16.*

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^b Philip 2.15.

formable Pastor may well say with Christ, *I am a good shepheard*. Alas! all their spite is now vented in corners, and all their light is vnder a bed or bushell, but our Clergie ^b shines as lights in the world in the midst of a wicked and crooked nation.

The whole Gospell contains a description of a	{ Good shepheard, who	{ Gives his life for the sheepe,	{
		vers. 11.	
	{ Hireling, who loueth	{ Knowes his sheepe, vers. 14.	{
		{ Recalleth all stragling sheepe,	
	{ Wolfe, who	{ vers. 16.	{
{ Himselfe too much, v. 12.			
{	{ His flock too little, v. 13.	{	
	{ Scattereth		
{	{ Catcheth	{ the sheepe.	
	{ Killeth		
{ Christs sheepe, hauing marks	{ Inward, I know mine, and am knowne of mine, v. 14.	{	
	{		
{	{ Eare marke, hearing the good Shepheard.	{	
	{		
{	{ Outward, an	{	
	{		
{	{ Wooll mark, following the good Shepheard.	{	
	{		

^c Psal. 23.1.

The Lord (saith ^c David) is my shepheard, therefore can I lack nothing.

^d Ardens in euang. Dom. 2. post pasch.

^e Psal. 40.1.

^f Luke 1.74.

^g 1. Sam. 17.35.

^d Oues enim { *Educit de lacu miserie.*
Conducit per viam iustitie.
Perducit ad pascua vite.

First, our blessed shepheard deliuered his sheepe ^e out of the horrible pit, out of the hands off ^f all their enemies. As ^g David took his fathers sheepe out of the lions mouth, euen so Christ giuing his life for his fathers sheepe, redeemed them out of hell mouth, and the iawes of Satan, who goeth about like a roring lion, and as a rauenuous wolfe

to scatter, and catch, and kill the sheepe.

Secondly, Christ hauing brought his sheepe out of the ditch, hee leades them forth besides the waters of comfort, conuerting their soules, and guiding them in the paths of righteousness for his names sake, Psal. 23. He doth call them all by the preaching of his Gospell into his fold, and lastly bring them vnto his eternall kingdome, saying vnto the sheepe at the last day, Come yee blessed, inherit yee the kingdome prepared for you from the foundations of the world.

^h A subordinate pastor and vnderling shepheard cannot redeeme so much as one sheepe with his own blood, though hee could giue ten thousand liues. It is his dutie to preach Christ crucified, and to shew that *the good shepheard hath giuen his life for the sheepe*. Hee must spend his strength and expend his time for the benefit of his flock, that they may beleue Christ died for their sinnes, and rose againe for their iustification. A Prelate (saith Bishop Jewel) must die preaching. I would to God (quoth ⁱ Calvin) Christ Iesus at his comming to iudgement might finde me in the pulpit.

^h Calvin. & Culman. in loc.

When as the great bishop and good shepheard committed his lambes and sheepe to S. Peter, he did aske him thrice, ^k Simon Bar-Iona louest thou me? as if he shuld say, ^l *Nisi testimonium tibi perhibente conscientia quod me ames & valde ames, hoc est plus quam tua, plus quam tuos, plus quam te, nequaquam suscipias curam hanc*: Except thy conscience doe beare thee witnes thou louest me well, yea better then either thy goods, or thy friends, or thy self, thou art not fit to take this great charge of my sheep vpon thee.

ⁱ D. Humph. in vita Iewel pag. 253. & Beza in vita Calvin.

^k Ioh. 21.

^l Bernard. ser. 76 in Cantic. & Augustin. serm. 49. de verbis Dom in euang. secundum Ioan. quid est amas me? nisi non tua queris in ecclesia sed mea.

The good shepheard knowes his sheepe, and endeouours to reduce such as are straying vnto Christs fold, both are duties of residence and presidence: wherefore such as absent themselues vnneccessarily from their cure, must take heed, ^m *ne dispensationem in dissipationem ver- tant*. I speake not against all non residence, nor against any

^m Arboreus in loc.

any which is allowed by law, for a Pastor may well absent himself from a particular Cure for the generall good of the whole Church: and therefore when Archbishop Warham was censured by some of his acquaintance for conferring the parsonage of Aldington in Kent on Erasmus of Roterodame, who could not so much as reade English: answered, It is better that one parish should want a Preacher, then the whole State such a worthie Writer.

^a Consule Bibliothec. concien. Tom. 3. fol. 66.

A shepheard, as the ^a popish postillers obserue, must haue three things, a

Scrip.
Staffe.
Whistle.

Where note by the way, that Romish prelates and priests are first for the scrip, then for the staffe, last of all for the whistle. For the truth is, they are al for the scrip and staffe, and nothing for the whistle. So long as they may fare well and rule the rost, it makes no matter in what pasture the sheep feede, or in what ditch they starue: ^o *Ac si victuri essent sine curâ, cum peruenerint ad curam*: As if they might liue without care, when once they haue gotten a Cure. ^p These shepheards feed themselves and not the flock, being more like pasties then pastors.

^o Bernard.

^p Exech. 34. 2.
^q Vetera poemata de corrupt. 16 stat. eccles. per Illyricum.

^q *Cum non pascunt sed pascantur,
non à pasco deriuantur,
sed à pascor pasceris.*

^r Albions England, lib. 5. c. 24

As our ^r English Poet trimly:

A foule ill on their weasons, for the Carles garre sike a dinne,

That more wee member of their iapes than mend vs of our sinne.

^r Budeus.
^r Philip. 1. 15.
^c c.

^u Ser. 49. de verbis Dom. in euang. secundum Ioan.

An hired seruant] All expositors agree, that hirelings are such as respect in preaching their temporall hire more then the spirituall charge, ^r *magis trassiani quam Christiani*, louing the fleece more then the flocke. Some (saith ^r Paul) preach Christ euen through enuie, strife, contention, vnder a pretence, not sincerely: yet so long as Christ is preached, I therein ioy, yea and will ioy. S. ^a Augustine therefore doth

doth glosse this text excellently: *Diligendus est pastor, tolerandus est mercenarius, cauendus est latro*: We must honour the good shepheard, shunne the theefe, tolerate the hireling: for albeit ^x he seeke not that which is Iesus Christs but his owne, yet hee doth good so long as hee doth stay with his sheepe and preach; ^y *uam carpe, spinam caue*. Consider ^z what hee saith, and not what hee doth, heare him as long as he sits in *Moses* chaire, but when he sits in the ^a *seate of the scornfull*, ^b haue no fellowship with the vnfruitfull workes of darknes. An hireling is good in *ingressu* & *progressu*, saith ^c Bernard, onely bad in *egressu*, saith Christ, for when he seeth the wolfe comming he leaueth the sheepe.

The wolfe catcheth and scattereth the sheepe] By wolfe is meant ^d all danger annoying the sheepe, as tyrants, Atheists, Heretikes, especially the ^e diuell, who doth not onely catch and scatter, as it is in the text, but also kill and destroy, vers. 10. He cannot kill, except he catch; and he cannot catch, except he scatter. S. ^f Thomas was scattered out of the Disciples companie, when hee did not beleue Christs resurrection. S. ^g Peter was scattered also from the good shepheard and his flocke, when hee denied his Master. The Separists at this time being scattered from Christs fold, are caught and insuared by the wolfe daily. The shepheard therefore must looke to stragling sheep, especially to such as loue not the congregation, but are gadding alwaies after new pastors and other pastures: ^h *If there be any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie, i support one another, endeuouring to keepe the unitie of the spirit in the bond of peace.*

Lastly, Christs sheepe are described in this Gospell, and that by their secret markes; on Gods behalfe ^k predestination, *I know my sheepe*, for their names are written in heauen, Luk. 10. 20. *I know whom I haue chosen*, Ioh. 13. vers. 18. on their part, ^l *liuely faith, I am knowne of mine*, for they beleue that I am the good shepheard, and the great

^x Philip. 2. 21.
^y August. tract. 46. in Ioan.

^z Matth. 23. 3.

^a Psal. 1. 1.
^b Ephes. 5. 11.

^c Ser. ad pastores in synodo.

^d Maldonat. in loc.

^e August. tract. 46. in Ioan. & Euthymius in loc.

^f Ioh. 10. 24. 25.

^g Mat. 26. 31. 69

^h Philip. 2. 1.

ⁱ Ephes. 4. 2.

^k Zepper. in loc.

^l Culman. in loc.

^m Heb. 13. 20.

ⁿ 1. Pet. 2. 25:

^o *Serm. ad pasto-
res in synodo
congregatos.*

^m great shepheard of theirⁿ soules. Outward markes of Christs sheepe are diligence in hearing his words and obedience in following his waies, in being hearers of his word and doers of the same, James 1. 22. receiuing the Gospell (although preached by subordinate ministers and vnder-shepheards) not as the word of men, but as it is indeed the word of God, 1. Theff. 2. 13.

I will end this tract in the words of ^o Bernard; If thou beest a good shepheard reioyce, for great is thy reward in heauen; if an hireling, tremble, for thy danger is great on earth; if a theefe or a wolfe, that scattereth Christs sheepe, repent heartily, lest thy damnation bee great in hell.

The

The Epistle. 1. P E T. 2. II.

Dearely beloned, I beseech you as strangers and pilgrims,
abstaine from fleshly lusts, &c.

IN the former part of this epistle, S. Peter instructed vs
in articles of faith; in this p latter he descends vnto
rules of good life, teaching vs how to liue q soberly, and
righteously, and godly.

p Sarcerius,
Marlorat. Lorin.
in loc.
q Titus 2. 12.

Soberly toward our selues, abstaine
from fleshly lusts, and that because

You are strangers
and pilgrims.
They fight against
the soule.

Gene-
ral to-
ward
all

Gentiles, haue
your cōuersa-
tion honest a-
mong the Gen-
tiles, in re-
spect of

Your selues, that yee
may stop the mouths
of foolish and igno-
rant people.
God, that other see-
ing your good works,
may praise God.
Enemies, that God
by your good ex-
ample may visit,
that is, cōuert the.

2 Aquin. Calvin.
Caietan. & re-
liqui serè ou-
nes.

Righte-
ouslie to-
ward our
neighbors
in

Christians, loue brotherly fellowship.

Supreme, the king as chiefe.

Subordinate, Author, it is the
rulers vnder wil of God, ergo,
him: & this for the Lords
obediēce to sake.

Particular,
the Magi-
strate,

superior po-
wers is to be
performed
in regard of
it

End, that euill
men may bee pu-
nished, and good
encouraged.

Godly

^r Apud Lorin.
in loc.

^s Aquin. in loc.

^u Philip. 3. 20.

^x Galath. 4. 26.

^y Mica 2. 10.

Hebr. 13. 14.

^z Sophocles.

^a Gloss. Ordin.
in loc.

^b Psal. 17. 14.

^c Psal. 39. 14.

^d Com. de exilio.

^e In Axiocbo.

^f Radulphus
Ardens in epist.
dom. 3. post
Pasch.

^g Gen. 19. 17.

^h Luk. 9. 51. 53.

ⁱ Philip. 3. 13.

Godly toward God, as the seruants of God, feare God.

Dearely beloued] ^f Oecumenius obserues, that *αγαπητός* is he which is beloued for some one thing, but *αγαπῶν* vsed heere, signifieth one that is beloued in all, at least in many respects; and so ^r these profelytes *dispersed heere and there through Pontus, Gallatia, Cappadocia, &c.* were beloued of Peter as men, more beloued as his brethren in Christ, yet most beloued as his children, whom he had begotten in the faith.

As strangers and pilgrims] A Christian is a ^u burgeesse of heauen, a citizen and sonne of ^x Hierusalem aboue; so long then as he trauelleth on earth, he is both a stranger and a stragler; a stranger as belonging to another countrey; a stragler as hauing heere no ^y permanent citie. The worldly man is a pilgrim too, tossed from poste to pillar, subiect to change and chance, ^z *ποῦς ποῦς ποῦς ἀλπεῖς*; yet he reputes himselfe ^a no stranger, in that *his* ^b *portion is in this life*, making earth his heauen, and his purse his paradise; but the child of God saith as ^c David, *I am a stranger and a sojourner as all my fathers were.* ^d Plutarch and ^e Plato did say so much by the light of reason, and therefore let vs, which haue faiths eye, see so much in religion.

Strangers haue ^f foure remarkeable qualities:

1. They go forward euery day toward home.
2. They chuse the best way.
3. They bee very sparing in their expenses, often forbearing things necessarie.
4. They will not be detained in their iourney with any vaine delights or allurements.

So we must not looke ^g backe to Sodome, but still haue our ^h face toward Hierusalem, ⁱ forgetting that which is behind, and endeououring our selues vnto that which is before, daily growing vpward and going forward in the waies of the Lord toward our heauenly home.

Secondly,

Secondly, we must chuse the right^o and the best way, not the wrie waies of Antichristianisme, nor the by-waies of humane Philosophie, but Christ who is^k the way that leadeth vnto Hierusalem, and^l the doore, by which at our journeyes end, we must enter into our heavenly Fathers house.

^k Iohn 14.6.
^l Iohn 10.9.

Thirdly, we must^m abstaine from euery thing whichⁿ presseth downe and hindereth vs in our race; strangers must not be^o *curiosi in alienâ republicâ*, nor we too much cumbred with affaires of the world; especially wee must take heed, that we be not detained with vaine pleasures and delights, as our Apostle, we must *abstaine from fleshly lusts*; as ^p adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies, enuie, murther, drunkennesse, and such like, in a word, from euery corrupt affection of our nature, ^q for the wisdom of the flesh is enimitie against God. These lusts are called fleshly, because they proceed from the flesh, and nourish the flesh, and make men fleshly; but the contrarie vertues, as loue, ioy, peace, long suffering, gentlenesse, temperancie, meeknesse, faith, are called spirituall, because they proceed from the Spirit, Galath. 5. 22. and delight the Spirit, Ephes. 4. 20. 5. 10. making men also spirituall and seeking the things aboue. Colos. 3. 1.

^m 1. Cor. 9. 25.
ⁿ Hebr. 12. 1.
^o Aretius in loc.

^p Galath. 5. 19.

^q Rom. 8. 7.

Which fight against the soule] Furie fights against the soule like a mad Turk; Fornication like trecherous^r *Joab*, it doth kisse to kill; Drunkennesse is the master-gunner that sets all on fire; Gluttonie will stand for a Corporall, Auarice for a pioner, Idlenes for a gentleman of the companie, Pride must bee captaine: let vs therefore put on^s Gods armour, weapons of^t righteousnes^u on the right hand, and on the left, that we may^x fight a good fight against all fleshly lusts, which^y warre in our members against the soule. They which are well provided for warre and are alwaies in a readinesse to fight, shall be sure (saied that expert Captaine^z *Xenophon*) to haue many friends
and

^r 2. Sam. 10. 9.

^s Ephes. 6. 11.
^t Rom. 6. 13.
^u 2. Cor. 6. 7.
^x 1. Tim. 1. 18.
^y Iames 4. 1.
^z Busbequius de re militari aduersus Turcas instituendâ.

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^a Luke 12.35.^b 1. Peter 1.13.

and few foes. If then our ^a loynes of the ^b minde bee girded about, if we put on righteousness as an habergeon, Esay 59.17. if wee take vnto vs the shield of faith and sword of the Spirit, we shall be able to cast downe holds, 2. Cor. 10.4. and to withstand all the assaults of our enemies: Ephel. 6.11.

^c 1. Cor. 10.32.^d Coloss. 4.5.^e Ezech. 36.20.

Rom. 3.24.

^f Matth. 5.16.^g 1. Cor. 4.9.

See that you haue honest conuersation among the Gentiles As we must liue soberly toward our selues, so righteously toward other, ^c giuing none offence, neither to the Iewes nor to the Grecians, nor to the Church of God. Especially we must carry our selues well & wisely toward those that are ^d without. *Haue honest conuersation among the Gentiles.* Hereby God shal haue praise, we comfort, they profit As Gods name is ^e blasphemed through euill, so ^f glorified through holy conuersation. A Christian is a ^g spectacle to the world, and therefore he must prouide things honest in the sight of all men. See Epistle 3. Sunday after Epiphanie.

^h Caelius Cal-
cagnin. in dict.
moral.

ⁱ Enchirid. c. 57^k 1. Sam. 24.18.^l Epist. lib. 10.

epist. 97.

^m For England
may take vp the
speech, ⁿ sal. 95.
10, forty yeeres
long was I grie-
ued with this
generation, &c.

Secondly, good conuersation among the Gentiles is honorable and comfortable for our selues, in that we may *stop the mouthes of foolish and ignorant men.* And this of all other is the most Christian and noble reuenge; ^h *Regnum est audire male cum feceris bene; si recte facis quideos vere-
ris, qui non recte reprehendunt?* saith ⁱ Epictetus. And *Picus
Mirandula: Fœlix es, qui bene viuens à malis ob id maxime,
quia bene viuis, male interim audias:* Happie are they who
when they do well heare ill; much more blessed are they
who liue so well, as that their backbiting aduersaries see-
ing their good works, are constrained to praise God, and
to speake well of them. As *Saul* vnderstanding *Davids*
honest carriage toward him, instantly brake foorth into
this ingenuous confession, ^k *Thou art more righteous then
I.* So *Plinius Secundus* examining the deuotion and holie
liues of Christians vnder *Traian*, had his mouth stopt
from backbiting, and yet open to ^l commend them ex-
ceedingly. Did not the Schismatick when hee had about
^m fortie yeeres ript vp the wombe, and searched as it were
the

the secret entrals of our deare mother the Church of England, at last say with ^a Nero: *Nesciebam me tam pulchram matrem habere.*

It is a good apothegme of ^o Diogenes, if thou wilt be reuenged of thine enemy, become an honest man; walke vprightly, saith ^p Salomon, and then walke confidently.

^q *Integer vita scelerisq; purus
non eget Mauri iaculis, nec arcu &c.*

Lastly, good conuersation is profitable for such as are without, for hereby they shall praise God in the day of visitation.] ^r Some construe this of Gods visitation in iudgement, but most, of his visitation in mercie; for honest conuersation in Christians is a great motiue to conuert Gentiles, and to winne the most cruel enemies of religion vnto the faith. Our English ^s Histories affoord a memorable precedent hereof in S. Albane, who receiuing a poore persecuted Christian into his house, and seeing his holie deuotion, and sweete cariage, was so much affected with his good example, that he became both an earnest professor of the faith, and in conclusion a glorious martyr for the faith.

It is reported of *Lucianus* an ^t eloquent man and ancient martyr, that he perswaded many Gentiles vnto the truth of religion, onely with the modest and graue composition of his countenance, in so much as ^u some write the persecuting Emperor *Maximian*, or as ^x other *Maximian*, durst not looke him in the face, lest he should turne Christian. ^y *Paul* and *Silas* conuerted their Iailor, and many martyrs in old time their executioners, only with their amiable and admirable meeknes, patience, constancie.

If *Cicero* called Historie the mistrisse and glasse of our life, ^z by the knowledge whereof a scholler may seeme to haue trauelled in all countries, to haue liued in all ages, and to haue been conuersant in all affaires. If good examples of men dead are helpfull ^a *ad consolationem predicatorum & peccatorum*; how much more shall the liuelie

paternes

^a Xiphilin. in
vita Neronis.

^o Plutarch. com.
de exilio.

^p Prou. 10. 9.

^q Horace car-
min. lib. 1. od. 22

^r Luther. apud
Marlorat. in loc.

^s Beda lib. 1. hist.
Anglican. cap. 7.
Magdeburg.
cent. 4. col. 1414
Baron. annal.
tom. 2. ad an. 303

^t Consule Hieron. in vita Lu-
cian. & notat.
Baron. in Rom.
martyrol. Ian. 7.
^u Suius 7. Jan.
^x Baron. ubi su-
pra.
^y Acts 16.

^z Volateran.
epist. dedicat.
ante commenta-
ria. Malmesbur.
epist. præfix. lib.
de gestis Anglor.
^a Prolog. legend.
aurea.

paternes of liuing Saints occasion *the Gentiles to praise God in the day of visitation?*

Submit your selues therefore] Concerning obedience to the Magistrate supreme and subordinate, together with the reasons enforcing the same, see Epist. 4. Sunday after Epiphany: touching Christian libertie, which Anabaptists and other carnall Gospellers abuse to disobedience, see Epistle 4. Sunday in Lent.

Loue brotherly fellowship] A precept so necessarie, that *Paul* repeates it in his writings ^b thrice, *S. Peter* in two epistles ^c foure times; *Athenagoras*, *Iustin Martyr*, *Tertullian*, in their seuerall apologies highly commend brotherly fellowship in the primitiue Christians; and *S. Iohn* in his ^d Reuelation makes mention of a whole Church called *Philadelphia*, the which, as ^e *Augustine* thinks, is a fit name for all Christendom; ^f seeing all Christians haue but one father in heauen, which is God, and but one mother on earth, and that is the Church: all are brethren, and we that liue together are twins.

I cannot say with *Paul*, as touching brotherly loue, ye need not that I write vnto you, 1. Thess. 4. 9. for most men in our daies are either brethren and not good fellowes, or else good fellowes and not brethren. The composition is rare, there bee few *Philadelphians* in the world. Schismaticks are all for the brothergood, and nothing for fellowship; on the contrarie, wicked Atheists are all for fellowship, and nothing for the brotherhood. A good Christian must embrace both (as our Apostle here) *loue brotherly fellowship*.

^b Rom. 12. 10.

1. Thess. 4. 9.

Heb. 13. 1.

^c 1. Epist. 1. 22.

cap. 3. 8.

2. Epist. cap. 1. 7.

^d Cap. 3. 7.

^e Apud Lorin.

in 1. Pet. 1. 22.

^f *Primasius* in

Heb. 13. 1.

The Gospell. I O H N 16.16.

Iesus said to his Disciples, After a while ye shall not see me, and againe after a while ye shall see me, &c.

THis Gospell is part of that excellent sermon, which our blessed Sauour made to his Disciples after Supper the night before he suffered: so that the very circumstances of person and time should incite you to marke it with all diligence, and regard it with all reuerence; for who did s euer speake so well as Christ? and whom did he loue better then his own Disciples? and the last words of good men are the best; for as the last glimps of the candle is most bright, and the last glare of the Sunne going downe most cleere; so the last speech of a deare friend parting with his friends, and departing out of this world, is vsually most affectionate and patheticall. An admonition vttered by such a teacher at such a time to such an auditorie, requires in speaker and hearer good attention, great deuotion.

John 7.46.

In the whole
two points are
more speciallie
regardable:

The carefulnes
of Christ in
instructing
for the

Matter, forewarning
them of troubles.

Manner, forewarning
them often, & plain-
lie, propounding a fa-
miliar example, v. 21.

*A woman when she
tranelleth, &c.*

The dulnes of the
Disciples in vn-
derstanding, as it
doth appeare by

Their own questiōs
among theselues,
vers. 17. 18. *What
is this, &c.*

Christ his answere,
vers. 19. 20. &c.

As the wise mariner in a calme makes all his tacklings

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^h John 13.1.

ⁱ Gen. 49.1.

^k Leonitius in
admonit. de usu
astrologiae.

^l Aulus Gellius,
lib. 14. cap. 1. in
fine.

^m Hemig. postil.
in loc.

ⁿ Philip. 3.1.

strong against a storme; and the carefull sen-man mends his bankes in sommer, lest his ground be drowned in winter; and as a learned Physition lookes not only to the disease, which afflicts his patient for the present, but administreth often physick to preuent a maladie which is as yet to come: so Christ the Captain in the Churches ship, and great Physition of our soules ^h(his houre being come that he should leaue the world) called his Disciples together, as ⁱ Jacob did his sonnes, and told them plainly what good and euill should come to them in the last daies after his departure.

It is a question among Philosophers, whether it bee better *prascire an nescire mala*, to foreknow mischiefe or not. ^k Erasmus disputing against Astrologians, held all Prognostications and predictions vnprofitable; for if they foretold ioyfull newes, they decrease our future pleasure, if euill tidings, encrease our present paine; the feare of danger being often worse then the danger it self. But whatsoeuer Erasmus and ^l Faunorinus haue more wittily then wisely written of this argument, it is a conclusion acknowledged in the world, and confessed in the schoole, that it is better to know before we feele, then to feele mischiefe before we know it. For if we be well admonished of any misfortune to come, we may either preuent it cautionatly, or else endure it patiently.

Secondly, Christ instructs his Apostles often in this one point, sometime plainly, vers. 2. *They shall excommunicate you, yea the time shall come, that whosoever killeth you, will thinke that he doth God seruice.* Sometimes obscurely, vers. 16. *After a while ye shall not see me:* sometimes vsing a bare affirmation, as vers. 4. *These things haue I told you.* Sometimes an earnest asseueration, as in the 20. verse, *Verely, verely, I say vnto you, ye shall weepe and lament.* ^m Insinuating hereby that it is commendable for the Doctor, and profitable for the scholler, y the same lecture bee repeated again and againe, according to that of ⁿ Paul, *To write & same things is not grienous to me, and it is sure to you.*

Vnregenerate

Vnregenerate hearts are tearmed in holy Bible *stone hearts*; if they were brasen they might be melted, if iron, they might be made pliable: but hearts of stone must be broken with continuall hammering, adamantine hearts are mollified onely by the blood of Christ, and that through often dropping on them,

Gutta cauat lapidem, non vi sed sapè cadendo;

Sic homo fit iustus, non vi sed sapè monendo.

When our doctrine shall drop as *P* raine, and our speech distill as dew; when we shall daily beate hard hearts vp- on the anuill of conscience with the powerfull hammer of Gods pure word, at the last they will bend, yea break, & then *a broken and contrite hart the Lord will not despise.*

Thirdly, Christ instructed his Apostles plainly, *vers. 21. A woman when she trauelleth, hath [sorrow]* Feare and hope striue in her as the two twins in *Rebeccaes* wombe. Her sorrow is when her houre is come, yet she doth hope well, because she knoweth that her grieve is common vnto women in her case. Secondly, she is well assured that her paine cannot ordinarily be long, *sorrow may continue for a night, but ioy commeth in the morning.* Thirdly, she doth hope the end of her paine will bee the beginning of her ioy: for *as soone as she is deliuered of the childe, she remembereth no more the anguish, for ioy that a man is borne into the world.*

So likewise it shall be with you my Disciples, *in the world yee shall haue affliction*, for these troubles are common, *all that will liue godly shall suffer persecution.* Secondly, your sorrow is but short; *a little while and ye shall not see me, againe, a little while, and ye shall see me.* Thirdly, your mourning shall be turned into mirth, *and no man shal take this ioy from you.*

By this familiar instructing he teacheth all Teachers to consider more the dulnes of their auditorie, then the quicknes of their owne wit, and to regard the peoples benefit more then their owne credit, losing as it were themselves to winne other vnto God. It is an excellent

*Exech. 11. 19.
36. 26.*

P Dent. 32. 2.

1 Psal. 51. 17.

*Ferus ser. 1. in
Dom. Iubilate.*

2. Tim. 3. 12.

^c In Psal. 138.

^u Vbi sup. & de doctrin. Christian. lib. 3. cap. 3 & lib. 4. cap. 10.

^z Ita proficitur in prefat. Apolog. Augustin. Confess.

⁷ Camerarius in vita Philip. pag. 61. 62.

^u Manlius in loc. com.

^z Augustin. de cat. rudibus, cap. 15.

^b 1. Cor. 3. 2.

^c Lib. 2. cont. aduersarium legis, cap. 2.

^d Augustin. de doctrin. Christian. lib. 4. c. 10.

^e Apud Thom. cat. in loc.

speech of ^c *Augustine*: *Malleme vt reprehendant grammatici, quàm vt non intelligant populi*. The same father in his workes ^u often translates the words of *Dauid*; *Non est occultatũ os meum à te*, my bones are not hid from thee, *non est occultatũ ossum meum*, as desiring to speake barbarously rather then obscurely. ^x *Philip Melancthon* vsed euermore the most receiued formes and phrases of speech, y hating equiuocation and ambiguitie. Bishop *Latymer* was so plaine in his preaching, that he drew many comparisons euen from the saffron bagge and hogstie. The most learned Diuines in all ages had their introductions to religion, and easie Catechismes, as *Clemens Alexandrinus* his *Pædagogus*: *Lactantius*, his *Institutions*: *Cyril*, his *Catechismes*: *Augustine* his *Enchiridion* and booke *De catechizandis rudibus*.

I write not this against accurate sermons in learned auditories; euery Preacher in this case may professe ingenuously with that famous Orator *Demosthenes*, that hee would speak if it were possible ^z *non modo scripta sed etiam sculpta*; ^a but he must consider seriously whether he teach many or few, such as are learned or ignorant, ciuill or rude. For if hee feede infants, hee must giue milke, saith ^b *Paul*, that is, *nutritoria non peremptoria*, saith ^c *Augustine*; or as *Bernard*, *apta non alta*. There is ^d *quadam diligens negligentia, quæ sic ornatum detrahit, vt sordes non contrahat*. A Preacher ought to be diligently negligent, hauing his phrase neither ouer curiously set, nor yet altogether rudely composed, but so rightly diuiding the word, that he may deliuer alway profitable matter after a profitable manner; and without all question, it is the greatest point of deepe learning to distinguish aptly that which is confused, and illustrate plainly that which is obscure.

After a while yee shall not see me, and againe, after a while ye shall see me.] I finde foure expositions of this one clause: first, ^e *Alcuinus* interpretes it thus: The time wherein ye shall not see me shall be but short, namely, part of three daies, while I shall rest in my graue; the time likewise wherein

wherein yee shall see me will be but little, to wit, fortie daies after my resurrection.

Secondly, ^f *Theophylact, Euthymius, Caietan*, and other vnderstand it thus : After a while ye shall not see me ; for I shall bee dead and buried; and againe, after a while yee shall see me; for ^g I will rise againe, and goe before you into Galile.

Thirdly, ^h *Rupertus* expounds it thus : After a while ye shall neuer see me in this mortall bodie, but yet after a while ye shall see me in a glorified and impassible body.

Fourthly, S. ⁱ *Augustine* and *Beda* thus : After a while yee shall not see me, for I ascend vp to my father to sit at his right hand, and yet after a while yee shall see me, for I will come againe quickly to iudge both the quicke and the dead; and then your hearts shall reioyce, and your ioy shall no man take from you. This last interpretation I hold to be the best, and most agreeable to Christs intent in this Gospell appointed for this Sunday, being between his resurrection and ascension, and so consequently in the iudgement of the Church not to bee construed of his death and resurrection, but rather of his ascension and second comming to iudgement. See the Gospell for Whitsunday: *Maldonat. in loc. & Iansen. concord. cap. 135.*

Hence we may learne to bee patient and comforted in our affliction. Howsoever Christ absent himselfe for a while, yet after a while wee shall see him, hee will either come or send comfort: example hereof in the blessed protomartyr *Stephen*, a while Christ did as it were withdraw himselfe, but within a while again *Stephen* ^k *(saw the heavens open, and the sonne of man standing at the right hand of God.* ^l *Robert Glouer* being condemned by the bloodie Bishop of Lichfield to die for the profession of the truth, a while felt in himselfe no willingnes, but rather an heavinesse and dulnesse of spirit, full of much discomfort, and void of spirituall consolation to beare the crosse of martyrdom: but within a while the Lord replenished him abundantly with such ioyes, as that comming neere to

^f *Com. in loc.*

^g *Matth. 26. 32.*

^h *Lib. 12. com. in Ioan.*

ⁱ *Tract. 101. in Ioan.*

^k *Acts 7. 56.*

^l *Master Fox in the martyrdome of Robert Glouer and Cornelius Bongey.*

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the stake, he cried out, *he is come, he is come*, and that with such alacritie as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of the world by paines of death.

The dulnes of Christs own Disciples in not vnderstanding these mysteries, affoordeth ^m instruction and ⁿ comfort. We may learne ^o *that the naturall man perceineth not the things of God*, vntill the blessed Spirit become his tutor; and therefore we must pray with ^p David, *Leade me forth in thy truth, and learne me, for thou art the God of my saluation*. Hence we may receiue cōsolation also. ^q Weaklings in faith are not reiectēd of Christ, but strengthened, ^r he doth not breake the bruised reede, nor quench the smoking flax.

^m Heming. po-
stil. in loc.

ⁿ Melancthon.
com. in Ioan. 16.

^o 1. Cor. 2. 14.

^p Psal. 25. 4.

^q Rom. 14. 1.

^r Matth. 12. 20.

The Epistle. IAMES I. vers. 17.

*Euery good gift, and euery perfect gift is from aboue,
and commeth down from the father of lights, &c.*

^s Augustin. con-
tra Adimantin.
cap. 26. Tertul-
lian. cont. Mar-
cion. lib. 2. cap.
14. malum culpe
& pœne.

^t Amos 3. 6.

^u Haymo. Caluin.
Riber. in A-
mos 3.

^v Matth. 25. 41

THere be ^t two kindes
of euill mentioned in
holie Scriptures:

Vnum quod homo facit, an euill
which is sinne.
Alterum quod homo patitur,
an euill which is a punish-
ment for sinne.

God is author of all punishment for sinne, according to that of the ^t Prophet, *Is there any euill in a city, and the Lord hath not done it?* ^u that is, any iudgement for euill, any plague, famine, warre, and the Lord hath not sent it? but he is not author of euill which is sinne. God (saith our Apostle) *cannot be tempted with euill, neither tempt other vnto euill*. The father of lights hath prepared indeed outward darknes of ^x hell, as the reward of sinne; but he did not create the inward darknes of the minde, which is sin. The reason hereof is deliuered in the text: He that is the fountaine of all good, is not author of any euill, but *euery good*

good and perfect gift is from above; and the father of lights in his goodnesse is constant and permanent. y For albeit the Sunne in his course be variable, sometimes appearing bright and cleere, sometime darke and cloudy; yet the father of lights is euermore the same, shining alwaies in bountie without *change or shadow of change*. Gifts, the perfittnes of gifts, the perfittnes of al gifts comes downe from the father of lights, with whom is no variablenes, neither shadow of change.

y English glosse.

All the gifts of fortune falsely so called, as riches and possessions; all the gracefull endowments of the bodie, as agilitie, strength, comelineffe, &c. all the goods of the minde, as vertue, wit, learning, all these and all other beside these descend from God above, who giues *πάντα αὐτῷ*, to al al things, Acts 17.25. no siluer in *Beniamins* sack till *Ioseph* put it in; no good in man, except the Lord bestow it.

2 Gen. 44.

First, for the gifts of fortune rich and poore, *Iob* resolves the doubt; *2 The Lord giueth, and the Lord taketh, blessed be the name of the Lord*. Bread in the *Pater noster* is called ours; *Giue vs this day our daily bread*, but (as *b Augustine* sweetly) *ne putetur à nobis, dicimus da nobis*. Lest we should imagine that it is our owne from our selues of our selues, our Master enioyned vs to begge it of our father in heauen daily, saying and praying, giue vs this day our daily bread. It is a gift, ergo, not our owne; it is good; ergo, from above.

2 Job. 1. 21.

b Epist. 143.

Happily the worlding (blinded by the prince of darknesse, and not illuminated by the father of lights) ascribeth his encrease of corne, wine and oyle either to the goodnesse of his skill, or to the greatnes of his industrie, saying with proud *Nabuchodonosor*, *c Is not this great Babel, which I haue built?* Haue not I got all these goods my selfe by mine owne wit and prouidence? But what saith our Apostle? *Erre not my deare brethren, euery good and perfect gift is from above*. The scripture speakes plainly, *d* that *Paul* may plant, and that *Apollos* may water, but it is God

c Daniel 4. 27.

d 1. Cor. 3. 6.

that

• *Psal.* 127.

that giueth encrease; ^c except the Lord keep the citie, the watchman waketh but in vaine; except the Lord build the house, their labour is but lost that build it: It is vaine to rise vp early and to take rest late, and to eate the bread of carefulnes, except the Lord blesse our endeouours.

^f *Psal.* 65. 14.

^g *Psal.* 144. 13.

That our valleyes therefore may stand so thicke with corne, that they ^f shall laugh and sing, that our ^g garners may be full and plenteous with all manner of store, that our sheep may bring forth thousands and ten thousands in our streetes, that our oxen may be strong to labour, and no decay in our cattell; it behoueth vs to begge all these blessings of the father of light, for it is he that doth blesse thy going out, and thy comming in, it is he that maketh thee plenteous in goods, plenteous in the fruite of thy ground, it is he that opens his treasures, euen the heauen to giue raine vnto the land in due season, onely hee that doth blesse all the workes of thine hands. *Deut.* 28.

^h *Matth.* 6. 27.

ⁱ *Matth.* 5. 36.

^k *Psal.* 139. 15.

Secondly, for the gifts of the body; it was God that gaue strength to *Sampson*, beautie to *Abfolon*, talnes vnto *Saul*. Of our selues we cannot adde one ^h cubit of stature to our selues. He that would seeme old cannot make ⁱ one haire of his head white, nor he that would be yong one hoatie haire black. It is God that did wonderfully frame vs in our mothers wombe, ^k beholding our substance being yet vnperfite, and in his book are all our members written; it is God that did more wonderfully bring vs into the world, in so much that women haue iust cause to praise him for their deliuerance: it is God alone that doth most wonderfullie preserue vs in our nonage, middleage, dote-age, while we vse foure legs, two legs, three legs; as ^l *Adam* was, so euery sonne of *Adam* is in this respect the ^m sonne of God. That our hands therefore may be taught to ⁿ warre and our fingers to fight, that our ^o feete may be like Harts feete, and our armes able to breake a bow of steele, that our sonnes may grow vp as the ^p yong plants, and that our daughters may bee as the polished corners of the temple, that we may plough with

^l *Luke* 3. 38.

^m *Deut.* 32. 6.

ⁿ *Psal.* 144. 1.

• *Psal.* 118. 33. 34

^p *Psal.* 144. 12.

our

our own ^q heiffer, & reioyce with the wife of our ^r youth, that our wife may bee like the ^f fruitfull wine, and our children like oliue branches round about our table, wee must entreate these blessings of the father of light, from whom only commeth euery good and perfect gift.

The noble skill in Physick standing vpon ^t two legs, experience and reason, is an excellent meanes assuredly for the preservation of our health; and yet for all this it is the great Doctor, which hath heauen for his chaire, that keepeth vs aliue. If the ⁿ keepers of our house doe not tremble, and the grinders doe not cease, if the siluer cord be not lengthened, and the golden ewer broken, if our eyes the windowes of our body be not darke, it is the good gift of the father of light: for so ^x soone as he is angrie, al our daies are gone, we bring our yeeres to an end, cuen as a tale that is told. Reade Psalmes 90.91.

Thirdly, for the gifts of the minde appertaining to the will or vnderstanding, or both, all of them are from God; the father of lights enlighteneth our vnderstanding, hee gaue wisdom to ^y Salomon, for which he was so renowned in all the world; and it was he who took away knowledge from Georgius Trapezuntius, who being one of the greatest clerks in all his time forgot all his learning, as ^z Volaterane writes, and his name too, as ^a other report. And therefore the Poets in the beginning of their treatises vsually did inuocate the Gods for their assistance; and the first character our forefathers taught their children was *Christs crosse*, and the first lesson in their Primer, was, *In the name of the Father, &c.* and the first copie in their schoole, was, *In my beginning God be my speed.* And ^b Sarisburiensis in *Policratico* counselleth al Students humbly to knock at heauen gate, that the key of knowledge may open vnto them a doore of vtterance; for God onely is wise, wisdom it selfe, in whose hand is the booke of knowledge, from whence commeth euery good and perfect gift.

^c There are diuersities of gifts, but the same spirit; diuersities

^q Iudges 14. 18.
^r Proverbs 5. 18
^f Psal. 128. 3.

^t Galen.

ⁿ Ecclesiast. 12.
3. 6.

^x Psal. 90. 9.

^y 1. Kings 3.

^z Commentar.
lib. 2. 1. pag. 642.
^a Funccius &
Bucholzer. in
chron.

^b Lib. 7. cap. 13.

^c 1. Cor. 12.

^d *Sixtus Senen.*
bib. lib. 3. pag.
187.

^e *In colloquio*
de Erasmo.

^f *Hugo.*

^g *1. Kings. 4. 33*

^h *Prouer. 25. 11.*

ⁱ *1. Cor. 13. 1.*

^k *Chap. 1. 5.*

^l *2. Cor. 3. 5.*

^m *Epist. fami-*
liar. lib. 1. epist. 9

ties of administrations, but the same Lord; diuersities of operations, but God is the same who worketh all in all. Diuersities of gifts among the Apostles; Paul was good at planting, Apollos at watering: diuersities of gifts among the Fathers, ^d some construed the scriptures allegorically, as Origen; other more literally, as Hierome; other morally, as Gregorie the great; other pathetically, as Chrysostome; other dogmatically, as Augustine.

Diuersities of gifts among the new writers, as Martin Luther wrote on the walles of his chamber with chalke:

Res & verba Philippus, res sine verbis Lutherus,

Verba sine re Erasmus, nec res nec verba Carolastadius.

Diuersities of gifts among ordinary Preachers, ^f *alij sensu ampli sed non ore; alij sensu inopes, sed ore torrentes; alij neq. sensu ampli. neq. ore; alij sensu ampli, & ore.* Some haue bad vtterance, but a good conceit; other, excellent vtterance, but a meane wit; some neither, and some both. One surpasseth in expounding the words, another is excellent in deliuering the matter, a third happie for cases of conscience, a fourth exquisite in determining schoole doubts. In a word, some be iudicious to enforme the vnderstanding, other powerfull to reforme the will and affection. All these diuers gifts are from aboue, comming downe from one and the same father of lights.

If any man then haue a desire to discourse with Salomon of all trees euen from the ^g Cedar that is in Lebanon, vnto the hyssope that springeth out of the wall; if any desire to martiall his words and adorne his phrase, that they may be like ^h apples of gold with pictures of siluer; if any desire to speake with the ⁱ tongue of men and angels; if any lack wisdom, let him, saith ^k our Apostle, begge it of God, who giueth to all men liberally, from whom commeth euery good and perfect gift.

As for gifts appertaining to the will, ^l *S. Paul* affirmeth plainly that all our sufficiencie is of God; he doth indeed out of his abundant loue repute his owne benefits our gifts (as ^m Tully writes of *Lentulus*) *Facit abundantia quada-*

d m

dam amoris, ut etiam grata sint ea, quæ prætermitti sine nefario scelere non possunt: but asⁿ *Augustine* elegantly, *Quisquis tibi enumerat vera merita sua, quid tibi enumerat nisi munera tua?* and in^o another place, *bona mea, dona tua.*

As for faith, an especial gift belonging (as some think) both to the will and vnderstanding, it is the faire^p gift of God, without which all other are no gifts. *Ipsū velle credere Deus operatur in homine*: God worketh in man the first desire to belecue, faith ^q *Augustine*. If any man aske why this man doth belecue, and another doth not belecue, *cur illi ita suadeatur, ut persuadeatur, illi autem non ita?* I can giue him none other answer but that of^r *Paul*, O the deepnes of the riches both of the wisdome and knowledge of God! how vnsearchable are his iudgements and his waies past finding out? ^t *Cui responsio ista displicet, querat doctiores, sed caueat ne inueniat præsumptores.*

For if thou wert so glorious as an Angell, or thy meate so good as Manna that fell from heauen, or thy garments so pretious as *Aarons* Ephod, or thy breath so sweet as the perfume of the Tabernacle, yet all these could not set one of thy feete into Christs kingdome, onely God workerh all in all, in whom wee liue, and moue, and haue our being naturally, ciuilly, spiritually, eternally. So that euery Christian in respect of al these may say with^r *Paul*, *By the grace of God I am what soeuer I am.* And with that good Fatherⁿ *Augustine*: *Omne bonum nostrum vel ipse vel ab ipso*: All our good is either God or from God, God in the life of glorie, from God in the life of nature, creating vs when we were not, and preseruing vs euer since we were, and in the life of grace bestowing vpon vs daily priuatiue grace to defend vs from euill, and positiue grace enabling vs to doe good.

* If God then be with vs, who can be against vs? Who can be? man will be, the world will be, the flesh will be, the diuell will be. But if God be with vs in our creation, with vs in our preseruation, with vs in our regeneration, with

^o *Confess. lib. 9. cap. 13.*

^o *Confess. lib. 10. cap. 4.*

^p *Iohn 6. 29.*

^q *De spiritu & litera cap. 34. tom. 3. fol. 594.*

^r *Rom. 11. 33.*

^t *Augustin. ubi supra.*

^r *1. Cor. 15. 10.*

ⁿ *Lib. de doctrin. Christian. cap. 31.*

^{*} *Rom. 8. 31.*

with vs in our glorification; then man albeit neuer so bloodie, shall not take away our naturall life; the world, albeit neuer so malicious, shall not take away our ciuill life; the flesh, albeit neuer so fraile, shall not take away our spirituall life; the diuell, albeit hee rage like a roring lion, shall not take away our eternall life.

This doctrine teacheth euery man to renounce his own little merits, and to magnifie Gods great mercie, to renounce whatsoeuer is in himselfe, of himselfe. *y For what hath he, that he hath not receiued?* and if he haue receiued all his gifts from God, why doth hee boast as if he receiued them not? he hath not so much as a rag to his back, or a morsell for his belly, or a good haire on his head, or a good thought in his minde, but it is a gift and a grace. *z Boni si quid habeo à Deo sumpsi, non à me presumpsi.* And Hugo Cardinalis in this very well: *Omnia mea mala purè mala sunt & mea, omnia mea bona purè bona sunt & non mea.* Whatsoeuer is euill in me is from me, but that which is good came downe from the father of lights.

And therefore *a let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches:* all of vs are stewards, and these goods are none of our owne, but committed vnto vs only for a time, that we may well employ them for our masters aduantage. For at his generall audit hee will reckon with vs for all our receipts and expenses; he will come and say, *b How is it that I heare this of thee?* giue an account of thy stewardship, thou maist be no longer steward.

The second inference is, that wee must laud and magnifie the mercies of God, from whom cometh euery good and perfit gift: *c All the Psalmes of David are contained in these two words, Haleluia and Hosanna,* blessed be God, and God blesse, as being all made to pray to God for mercies, or to praise him for deliuerance from miseries.

Ingratitude is a monster in nature, a *solecism* in maners, a *paradox* in religion: a *d monster* in nature, for *e the hea-*
uens

y 1 Cor. 4. 7.

z August. ep. 52.

a Ierem. 9. 23.

b Luke 16. 2.

c Guevara.

*d Consule Ambrosii orat. de obitu Satyri.
e P/al. 19. 1.*

uens declare the glorie of God, &c. the chirping birds sing such Psalms as they can vnto the Creator euery morning when they rise, and euery euening before they rest. If thou bestow a little seed vpon the ground, it will within a few moneths againe returne to you sometime thirtie fold, sometime sixtie fold, sometimes an hundred fold, as our Sauour speaketh in the Gospell. Nature teacheth vs to be so thankfull, that vsually wee call him that is gratefull a *kinde man*, but an ingratefull wretch an *unnaturall man*.

Secondly, it is an absurd *solecism* in manners and ciuilitie consisting of two vices; falschood in not acknowledging, iniustice in not requiting a benefit. It is written of *Alexander* the great, and *Iulius Caesar* two renowned Emperours, the one for his liberalitie, the other for his patience; that *Alexander* would neuer giue, nor *Caesar* forgieue an ingratefull man.

Lastly, vnthankfulnes is a *paradox* in religion and Diuinitie, for God bestoweth vpon vs all things, and requireth only this one thing, to be thankful; he made al things for man, and man for himselfe. It is worth but little that is not worth *grand mercie*, yet this is all God requireth of vs for all; *ascendat ergo gratia vt descendat gratia*; let vs send vp our gifts to God, that he may send down his gifts to vs. O let vs sing and say with the Psalmist, ^f O giue thanks vnto the Lord, for hee is gracious and his mercie endureth for euer. ^g Euery day will I giue thanks and praise thy name for euer and euer. ^h Reioyce in the Lord O yee righteous, for it becommeth well the iust to bee thankfull.

ⁱ *Dauid* considering the great and infinite bountifulnes of the Lord toward him crieth out, *Quid retribuam Domino?* What reward shall I giue to the Lord for all the benefits hee hath done vnto me? If *Dauid* a King, a Prophet, a Saint, inward with God vnderstood not what to present vnto the Lord for the good blessings hee had receiued; then what shall wee doe, which vnderstand not what

^f *Psalm*. 136.

^g *Psalm*. 145. 2.

^h *Psalm*. 33. 1.

ⁱ *Psalm*. 116. 11.

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what to say, nor haue not what to giue. For if euery good gift be from aboue, our abilitie is so small, that if God do not giue wherewith to giue, of our selues wee haue not what to giue.

^k Rom. 11. 36.

Let euery Christian soule therefore to the glorie of God confesse with ^k Paul, that *of him and through him, and for him are all things*. Of him, from whom commeth euery good and perfit gift: through him, enioying these gifts by his goodnesse, in whom is no variablenes or change: for him, that we should be the first frutes of his creatures. Other creatures praise God in their kinde, and after their manner, ^l the Sunne, the Moone, fire and haile, snow and vapours fulfilling his word: but man, for whom all these things were made, should bee most thankfull, the first frutes of his creatures, as our Apostle speakes. I will therefore shut vp this text, as Paul did his excellent discourse, Rom. 11. *seeing all things are of him, through him, and for him*, as wee are bound, so let vs giue to him all praise and honor and glorie now and for euer. Amen.

^l Psal. 148.

The Gospell. I O H N 16. 5.

Iesus said vnto his disciples, now I goe my way to him that sent me, and none of you asketh me whither I goe, &c.

IN this Gospell our blessed Sauour doth first chide, then comfort his Disciples.

He chides especially for their } Silence, none of you asketh me whither I goe.

Sorrow, because I haue said such things vnto you, your hearts are full of sorrow.

He comforts in shewing that his departing is expedient: } 1. By protestation, I tell you the truth.

2. By demonstration, If I goe not away, the Comforter wil not come vnto you, but if I depart, I will send him, and he when he is come shall

shall

Correct y world in Sinne.
 3. things, euidēt- }
 ly rebuking it of } Righteousnes.
 Direct you in all things, hee Will } Iudgement.
 leade you into all truth.

I goe my way] Christ went away two waies, in his death and in his ascension: in the one considered as man totally, in the other finally; hee went away by death on the crosse totally, for his^m body went away to mother earth, and hisⁿ soule went away to his father, and yet within three daies he came again, but in his ascension he left the world finally; so the^o text expressely, *whom the heauen must containe until the time that all things be restored, which God hath spoken by the mouth of his holy Prophets since the world began.* ¶ As the griffin is like the lambe in his leg, the lion in his back, the eagle in his beake; so Christ in his passion was a lambe, in his resurrection as a lion, in his ascension an eagle, for hee went away to his father, and of this finall departing this text is to be construed, and therefore chosen fitly for a Sunday betweene the feast of his glorious resurrection and ascension.

None of you asketh me whither I goe] S.^q Peter did ask, *Lord whither goest thou?* S.^r Thomas did aske, *Lord wee know not whither thou goest*: how then is it true, *none of you asketh me whither I goe?* S.^c *Augustine* doth answere thus: In mine ascension I will goe to my father in such sort, that none of you neede aske whither I goe; ^r for ye shall behold with your eyes and stand gazing on me when I shall be taken vp into heauen.

^u *Rupertus* assoileth the doubt otherwise: Ye did aske whither I went, and were forward to goe with me till I told you that I should die, but now none of you asketh whither I goe, being as it should seeme more readie to flie then to follow.

But ^x *Euthymius* in my iudgement most aptly: Ye did ask me before, but I did not answer you fully, why the do ye not continue questioning and further asking vntill ye

P

be

^m Mat. 27. 59. 60

ⁿ Luke 23. 46.

^o Acts 3. 21.

^r Diet. com. 1.
dom. 2. post
pasch.

^q Iohn 13. 36.

^r Iohn 14. 5.

^t Tract. 94. in
Ioan.

^c Acts 1. 9. 11.

^u Com. lib. 12. in
Ioan.

^x Com. in loc.
idem Caietan.
Cyrillus, Mal-
donat.

⁷ Vatabl. in loc.

^a Zepper. con. 1.
dom. cantate.

^a Culman. con. 2.
in loc.

^b Luke 16. 12.

^c Apocal 7. 17.

^d Ardens in loc.

^e Acts 7. 59.

^f Rupertus ubi
supra.

^g Musculus, Zep-
perus, Iansen. in
loc.

^h Philip. 2. 21.

ⁱ Ioh. 11. 50.

^k Philip. 2. 6. 7.

^l Symbol. Nicen.

be resolued? assuredly the reason hereof is, because *your hearts are full of sorrow*, considering onely that I goe, not whither I goe. *Nemo vestrum expendit verè quò & cur abeam.*

The Papiſts in hunting too much after the carnall and groſſe preſence of Chriſt in the ſacrament ^z erre with the Diſciples heere. ^a So doth euery worldling in being too much afflicted for the death of his friend, wife, childe, grieuing becauſe they be gone, not vnderſtanding whither they be gone; let vs learne then ^y euery child of God after his departure, goeth vnto his father, euen to ſweete reſt, as in the ^b boſome of a father, where ^c all teares are wiped from his eyes, and cares from his heart. As Chriſt, the Sonne of God by nature, ſo the Chriſtian, a ſonne of God by grace, ^d may well ſay when he dieth, *I goe my way to him that ſent me*, neither ought any doubt whither I goe. S. ^e Stephen at his martyrdom, as Chriſt on his croſſe, cried, *Lord receiue my ſpirit.*

I tell you the truth] He being *the truth*, in whoſe mouth was no guile, ſpake the truth alway, but hee doth vſe this earneſt aſſeueration, to ſhew the ^f weight of the matter, and inforce the greater credence thereunto. By this example we may learne to forbear ſwearing in our ordinarie communication howſoeuer we ſpeake the truth, and a truth of importance. Many men are ſo prodigall of their ſoules health and credit, that they wil pawne both at euery word for euery trifſe; but when our report is neglected, it is enough to ſay with Chriſt, *I tell you the truth*; I aſſure you, verely verely, or the like proteſtations.

It is expedient for you] It is very ^g remarkable that hee ſaith not *expedit mihi*, but *expedit vobis*, euery one will make much of one, ^h ſeeking their owne, ſaying with ⁱ Caiphas, *It is expedient for vs*, but Chriſt, *it is expedient for you*, preferring our welfare before his owne good. It was not expedient for him, ^k who was the Sonne of God to take on him the ſhape of a ſeruant, and yet ^l for vs men and our ſaluation he came downe from heauen, and was incarnate

incarnate by the holy Ghost. It was not expedient for him to bee called coniurer and Samaritan, to be scoffed, scorned, scourged, and yet he^m suffered all this for vs, *leaving vs an ensample, that we should follow his steps.* It was not expedient for him that he should die: Father, ⁿ *O my father if it be possible let this cup passe from me*; but yet he was wounded for our transgressions, hee was broken for our iniquities, and with his stripes are we healed; he then that will follow Christ *must not seeke his owne, but every man one anothers good.*

That I goe away] Not that I take my spirit from you, for I will be with you spiritually till the worlds end, but it is expedient I should cease to be bodily present. ^r *Augustine* wished he might haue seene three things especially; *Paul in the pulpit, Rome in her flower, and Christ in the flesh.* And who would not with *Augustine* desire to behold his glorious face, and heare his gracious words, and see his vnmatchable wonders, and yet it is expedient that he is gone; for ^f ascending vp on high hee led captiuitie captiue, and gaue gifts to men; he ^r prepared a place for vs in heauen, and there resides as our agent and aduocate, ^a mediating daily betweene God and vs.

So long as children hang on the teate, they cannot away with strong meate, that therefore they may digest hard diet, it is expedient they should be weaned. Our Sauiours bodily presence was vnto his Disciples as ^x milke; for it was but a weake faith they then had in him, and a very carnal loue they bare toward him, in comparison of that which followed afterward; they still imagined that hee was an earthly monarch, and that he would highly ^y preferre them in his glorie, setting some on his right hand, and other at his left; euen the last houre when hee was departing all of them said ioyntly, ^z *Wilt thou at this time restore the kingdome to Israel?* It was time therefore to weane them, and by going away to shew that his kingdome was not of ^a this world, that they might no more depend vpon his bodily presence, but auouch with

^m 1. Pet. 2. 21.

ⁿ Matth. 26. 39.

^o Esay 53. 5.

^p 1. Cor. 10. 34.

^q Matth. 28. 10.

^r Tho. Frigins
epist. prefix. an-
tiquit. Rom. Ro-
sini.

^f Ephef. 4. 8.

^r John 14. 3.

^a 1. Tim. 2. 5.

^x August. tract.
94 in Ioan.

^y Matth. 20. 20.
Mark 10. 37.

^z Acts 1. 6.

^a John 18. 36.

^b Iohn 18. 36.

^c Heming. postil.
dom. 3. post
pasch.

^d Ioh. 20. 19.

^e Job. 14. 26.

^f August. tract.
94. in Ioan. &
Bernard. ser. 6.
in ascension.
Dom.
& Comment. in
loc.

^h Iohn 6. 44.

ⁱ Iohn 17. 6. 8.

^k Melanct. postil.
in loc.

Saint ^b Paul, Henceforth know we no man after the flesh, yea though we had knowne Christ after the flesh, yet now henceforth know we him no more. ^c Gods holy Gospell and the holy Ghost are y^e glasse wherein we must behold Christ. It is better by faith to conuerse with him in heauen, then by sight to see him on earth, as hee told his vnbeleeuing Apostle, ^d Thomas, Because thou hast seene me, thou beleeuest, blessed are they that haue not seene, and yet beleeue.

For if I goe not away the Comforter will not come] ^e The Comforter is the holy Ghost, he doth insinuate therefore that y^e gifts of the blessed spirit could not now be powred vpon them in so plentiful a manner and measure for their comfort, as after his ascension on Whitsuntide they should be. Christ remaining here below was not so well fitted to giue, for ascending up on hie, hee gaue gifts vnto men: and the Disciples were not so capable to receiue, ^f for the more they delighted in the flesh, the lesse fit to be comforted by the Spirit; Consule Iansen. concord. cap. 75. bibliothec. concionum. tom. 3. fol. 106. Maldonat. in Ioan. 16. 7.

But leauing all other expositions, I follow that of ^g Euthymius; If I goe not away the Comforter will not come, for that it is so decreed in heauens hie parlement, that first God the Father should ^h draw vs to his Sonne: secondly, that God the Sonne should ⁱ instruct vs: and lastly, that God the holy Ghost should assist and establish vs in all truth; and so the whole worke of our redemption is ascribed to the Father as electing, to the Sonne as consummating, to the holy Ghost as applying it: God the Father had done his part, God the Sonne was at this instant accomplishing his worke, it remained only that the Comforter should come to perfit both. How God the holy Ghost is the Comforter leading into all truth, and sent of Christ, see the Gospell on Sunday after Ascension.

He will rebuke the world] ^k To wit, by your preaching and ministerie; so Noe led by the Spirit, rebuked the old world; Moses by the same Spirit rebuked Pharaos, Iohn Baptist rebuked Herod, Elizous and Elia the Kings of Israel,

rael, and so Christ his Apostles, and their successors in all ages. And therefore when wee ^l rebuke with all long suffering and doctrine, you must ^m suffer the words of exhortation, acknowledging that the preaching of the Gospell is the ⁿ power of God, and the worke of his owne Spirit speaking in vs for your good; p he therefore that despiseth our ministerie, despiseth not man but God. It is the Spirit rebukes the world, that is, worldlings, all men vnregenerate, who continue still in their sinnes and ignorance, called heere *the world*, because there is a world of such men, as the vulgar Latin Ecclesiastes 1.15. *infinitus numerus*, a number without number. Or as q other, all men in the world, for the ^r whole world lieth in wickednesse, and is by nature guiltie before God of sinne. The Spirit therefore conuinceth all men of sinne, Gods elect for their conuersion, the reprobate for their confusion, according to that of ^s Paul, *If all prophetic, and there come in one that beleeneth not, and is vnlearned, he is rebuked of all men, and iudged of all men, and so are the secrets of his heart made manifest, and hee will fall downe on his face, and worship God, and say plainly that God is in you indeed.*

Because they beleene not in me] ^t The Spirit rebukes all other sinnes against the first and second table, but hee names this alone, because, saith ^u Augustine, so long as this remaineth all the rest are retained with it, and when this goeth away the rest are released. Infidelitie is the bitter roote of all wickednesse, and a liuely faith is the true mother of all goodnesse, he therefore that doth truly beleene cannot bee without care to liue well, that hee may shew foorth his faith by his workes, and make his calling and election sure. x *The Lord knoweth who are his*, and that we may know likewise who are his, it followeth excellently, *Let euery one that calleth on the name of Christ depart from iniquitie.*

Of righteousness, because I goe to my father] This may be construed either of Christs righteousness imputed to vs, or of his personall inherent righteousness in himselfe.

¹ 2.Tim. 4.2.

^m Heb. 13.22.

ⁿ Rom. 1.16.

^o Matth. 10.20.

^p 1.Theff. 4.8.

^q Marlorat. in loc.

^r 1.Epist. Ioh. 5.

19.

^s 1.Cor. 14.24.25

^t Heming. postil. in loc.

^u Tract. 95. in Ioan.

^x 2.Tim. 2.19.

7 Augustin. ubi
sup. Cyril. Lu-
ther. Melan-
thon in loc.

7 Habac. 2. 4.

8 Galat. 2. 16.

9 Rom. 3. 20.

10 Rom. 5. 1.

11 Theophylact.
Euthymius,
Maldonat. in
loc. & Iansen.
concord. cap. 135
12 Job. 8. 46.

13 Heb. 12. 14.

14 Acts 2. 21. 36.

37.

This is our righteousness that Christ died for our finnes and rose againe for our iustification, that hee went away to the Father, and there pleades our cause before God as an intercessor and aduocate, which is the reconciliation for our finnes, 1. Epist. Ioh. 2. 1. Faithlesse worldlings cannot beleue this, gracelesse popelings will not beleue this, and therefore the Spirit doth conuince them by manifold euidences, as, 2 The iust shall liue by faith, and 2 know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ. b By the workes of the law shall no flesh be iustified, but being iustified by c faith, we haue peace toward God through our Lord Iesus Christ.

d Other expound this of Christs inherent and personal righteousness; when he liued in the world, he fulfilled all righteousness, he did all things well, in his mouth was no guile, no fault in his manners, or error in his doctrine; e Which of you, said he, can rebuke me of sinne? yet the world traduced him for a Samaritan, a blasphemmer, a forcerer, an enemy to Cæsar, and what not? but in going to his father, he shewed himselfe to be righteous, for f without holinesse it is impossible to see God. And therefore, saith he, so soone as I shall ascend and giue gifts vnto men, the Spirit shall compell the world to confesse that I was righteous indeed, and that I suffered not as an harmfull malefactor, but as an innocent lambe. This saying of Christ was fulfilled on Whitsunday: for no sooner had the holy Ghost descended on the blessed Apostles and giuen utterance, but Peter instantly began to preach, and the maine point of his sermon was this, g Hearken, O ye men of Israel, Iesus of Nazaret, a man approued of God among you with great workes and wonders, and signes, which God did by him in the middest of you, as your selues also know; him I say haue ye taken by the hands of the wicked, being deliuered by, the determinate counsell and foreknowledge of God, and haue crucified and slaine, &c. therefore let all the house of Israel know for a suretie, that God hath made him both Lord and Christ. Now when they heard it, they were pricked

pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren what shall we doe? So powerfully did the Spirit declare Christs righteousness and conuince them of sinne, who would not acknowledge it before.

Of iudgement, because the prince of this world is iudged alreadie] ^h The Spirit maugre the world shall proue me to be that promised seed of the woman, which should tread down the serpents head, that is, Satan the prince of this world, with all his workes and workmen. And therefore let the diuell rage and rore so much as he list, he shall not be able to deuoure any that truly beleue, for ⁱ this is the victorie that ouercommeth the world, and the prince of the world, euen our faith.

He will leade you into all truth] As the Spirit doth correct the world, so direct the Church, not so much by secret and immediat inspiration, ^k as by powerfull operation in the publike ministerie, being effectually present in Gods word and sacraments vntil the worlds end.

The Papists haue ^l no ground here for their vnwritten traditions, nor Anabaptists for their infused reuelations; he taught the Disciples, and the Disciples wrote as they were ^m taught. And the word written is the rule of faith, a guide to leade vs into all truth; he did not preach another Gospell nor a new Christ, as it is in the text, *hee shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come, he shall glorifie me, for he shall receiue of mine, and shall shew vnto you: all things that the father hath, are mine, therefore said I vnto you, that he shall take of mine and shew vnto you.* Christ spake from his ⁿ Father, the Spirit from Christ, the blessed Apostles from the Spirit. Whatsoeuer then is contrarie to sacred writ is not an illumination of the holy Ghost, but an illusion of the prince of darknes, ^o blinding the mindes of unbeleeuers, that the light of the glorious Gospell, which is the image of God, should not shine vnto them. And therefore let vs ^p search the scripture, ^q to the law, to the testimonie, to the Gospels and Epistles, as they be recorded in the holy

^h Augustin. & bi
sup. Luther. Melaneth. Culman.
in loc.

ⁱ 1. Epist. Ioh. 5. 4

^k Heming. &
Zepper. in loc.

^l Consule Caluin. Bucer. Brent
apud Marlorat.
in loc.

^m 2. Pet. 1. 21.

ⁿ Ioh. 7. 16. 17.

^o 2. Cor. 4. 4.

^p Iohn 5. 39.

^q Esay 8. 20.

* *August. tract.*
97. in *Ioan.*

Bible, for by these and in these the Comforter leades vs into all truth, & in this life giuing vs all fit, in the next all full knowledge, when as we shall see God face to face.

The Epistle. IAMES I. vers. 22.

See that ye be doers of the word, and not hearers only, deceiuing your owne selues, &c.

* *D. Eeds. ser. du-*
tie of a King.

* *Deut. 10. 16.*

* *Acts 7. 51.*

A Scripture which cannot better fit this time of the yeere, then this age of the world; wherein^s too many make perfunctorie hearing of sermons all both dutie and fruit of their religion, as if they did owe nothing but their eares vnto the Lord; whereas hee who speaketh by the eare to the hart, speaketh to the eare but for the hart; and that we may both heare with reuerence, and beleeue to obedience, requireth a kinde of^s circumcision both of heart and eare, yea hee denounceth them to be of *uncircumcised eares* and^u *uncircumcised hearts*, who by not obeying the word *resist the holy Ghost*.

An exhortation, *See that ye be doers of the word, and not hearers only.*

The whole text of it owne accord falles into 2. parts:

A double reason inforcing the same:

1. A periculo, for such as declare not the word by their works are vaine in their deuotiō and deceiue themselves.

2. A præmio, who so looketh in the perfit law of libertie, and continueth therein, (if he be not a forgetfull hearer but a doer of the worke) the same shall be happie in his deed.

See that yee be doers] All the bels of *Aaron* and *Christ* ring this peale; * *Hearken, O Israel, vnto the lawes which I teach you to doe: y for the hearers of the law are not righteous before God, but the doers of the law shall bee iustified.*

* *Deut. 4. 1.*
* *Rom. 2. 13.*

iustified. ^z Blessed are they that heare the word of God and keepe it. He that hath my commandements, and kee-
peth them, is he that loueth me, Ioh. 14. 21. ^a *Qui habet in*
memoria, & seruat in vita; qui habet in sermonibus, & ser-
uat in moribus; qui habet audiendo, & seruat faciendo: aut
qui habet faciendo, & seruat perseuerando, ipse est, qui diligit
me. ^b *Lex enim Dei tenetur non audiendo, sed obediendo; non*
lectione, sed dilectione. So S. ^c Hierome, *Scripturarum cupi-*
mus verba in opera vertere, & non dicere sancta sed facere:
so the rest of the ^d Fathers haue well obserued, that Chri-
stian religion consists in practise more then in theorie,
being an occupation rather then a meere profession; *De*
virtute loqui minimum, virtutibus uti, hic labor, hoc opus est,
quoth Persius; *hoc Sampsonis opus est,* said Tertullian.

^e Our Apostle doth not meane that wee must satisfie
Gods law, declaring his word by our workes in euery
point fully; (for, as ^f Aquin determineth, *Implentur prae-*
cepta in patria perfecte, sed in via imperfecte) but that wee
should vndoubtedly beleue Gods holy Gospell, and so
much as we can, endeavour to shew forth our faith in our
honest conuersation among men; ^g hee doth the will of
God, who doth the best hee can to doe it, ^h *illud pro facto*
reputat Deus, quod homo quidem verè voluit, sed non valuit
adimplere.

Not hearers only] ⁱ We may not hence neglect hearing
to lessen our damnation, for ignorance, which ariseth out
of contempt doth accuse more then excuse. ^k David hath
branded the wicked with this indelible blot, *noluit intel-*
ligere, ut bene ageret, and S. ^l Paul saith, *If any man be igno-*
rant, let him be ignorant. ^m If he will not be taught, he must
remaine ignorant to his owne peril. Or as it is in the vul-
gar Latin, *ignorans ignorabitur,* ⁿ he that will not know
God, shall not be knowne of God; for Christ in the last
day will say to such as haue refused his counsell and cast
his words behinde them, *I neuer knew you,* Matth. 7. 3. We
must therefore bee first hearers and then doers of the
word. A man may know the will of God and yet not
doe

^a Luke 11. 28.

^a August. tract.
75. in Ioan.

^b Idem epist. 107.

^c Proam. in lib.
3. com. in Eze.

^d Clem. Alex.
strom. lib. 1. & 6
Nazianzen, in
Monodia.

^e Calvin, in loc.

^f 22. quest. 44.
art. 6.

^g Bucer, in
Matth. 7. 21.

^h Bernard ep. 77.

ⁱ Ardens in loc.

^k Psal. 36. 3.

^l 1. Cor. 14. 38.

^m Theophylact.
Calvin. Vatab.
in loc. Paul. ci-
tat.

ⁿ Primasius, A-
quin. Anselm.

doe it, but he cannot doe it except he know it.

For if any man heare the word of God, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse.] God hath giuen euery one two glasses in which hee may behold himselfe, the glasse of the creatures, and the glasse of the Scriptures. Hee may see what he is for his life naturall in the glasse of the world, what hee should bee for his life spirituall in the glasse of Gods holy Saints and of his owne conscience: but the ° Scriptures are the most cleere glasse wherein hee may behold both and conforme himselfe according to Gods image.

Now then as hee that dresseth himselfe by the glasse, doth not only behold the blemishes of his countenance and vnhandsomnes of his trimme, but instantly correct all things amisse, that his fashion and face may be comely: P so wee must not reade the Scriptures and heare sermons only to know the finnes of our soules and deformities of our life, but wee must amend all ¶ *euē by ruling our selues according to the word*; otherwise, saith our Apostle, *we deceiue our selues, and our deuotion is in vaine*. For pure religion arising from the roote of a liuely faith, euermore brancheth foorth into workes of charitie, *visiting the fatherlesse and widowes in their need*, and into works of innocencie, *keeping our selues unspotted of the world*. If any man among you seeme to be deuout, and refraineth not his tongue but deceiueth his owne heart, *his religion is vaine*; ¶ because it doth not attaine the end, as phyfick is vaine that procures not health to the bodie; ¶ for in Iesus Christ neither circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue, shewing it selfe in our pure thoughts and vndefiled workes, ¶ *in cordis intentione religio munda, in operis executione immaculata*.

But who so looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happie in his deed] How the law gendereth vnto bondage and the Gospell vnto freedome, see

° Leo *serm. 11. de quadagesima.*

P Aquin. & Erasmus *paraphras. in loc.*
¶ Psal. 119. 9.

¶ Lyra *in loc.*

¶ Galat. 5. 6.

¶ Glossa.

see Epistle 4. Sunday in Lent. The Papists haue no ground here for their iustification by merit; for as^u themselues acknowledge, not the law but the Gospell is the perfit doctrine of libertie, the chiefe worke whereof is to beleeue. ^x Secondly, S. James saith not, *ex opere suo*, but *in opere suo beatus*, hee shall be blessed in his worke, not for his worke. He shall be iustified by faith in Christ, manifesting it selfe in speaking well and liuing well, *undefiled before God, unspotted of the world*, refraining his tongue that it hurt none, and endeouoring himselfe to doe good vnto all, especially to such as most want helpe, *the fatherlesse and widowes in their aduersitie*.

An hypocrite makes a maske of religion, or rather a very vizard with mouth, eyes and nose fairely painted for his purpose, *seeming* (saith our Apostle) *to be deuout*; but he that looketh in the perfit law of libertie and continueth therein, *y is made perfect in deed vnto all good workes*, not to some kinde of good workes only, but to all and euery good worke, saith^z Theophylact, and that not after a vulgar manner (as Oecumenius vpon the place) but perfect and absolute, so farre as^a humane frailtie will permit.

^u Aquin. Cate-
tan. Rhemists.
Em. Sa. in loc.
Royard in epist.
Dom. 5. post
pasch. Ferus ser.
4. Dom. vocem
iucunditatis.
^a Sarcerius in
loc.

^y 2. Tim. 3. 17.

^z Com. in 2. Tim.
3. idem Prima-
sius.

^a Marlorat.

The Gospell. I O H N 16. 23.

Verely, verely, I say vnto you, whatsoeuer ye aske the Father in my name, he will giue it you, &c.

THis weeke is termed vsually *Rogation weeke*, ^a *rogando Deum*, as being extraordinarily consecrated aboue all other weekes in the yeere vnto prayers and supplications. A religious ordination of sincere antiquitie; not a superstitious inuention of vplart poperie; for it is more then probable, that rogations were in the Church before the daies of S. Augustine, as it is^c obserued out of his 173 Sermon *de tempore*, preached on Ascension eue, as also out of the titles of other his sermons, *De Dominica*
in

^b Ferus serm. 1.
dom. vocem iu-
cunditatis.

^c Baron. annot.
in Rom. marty-
rolog. April. 25

in rogationibus, and feria secunda, & tertia in rogationibus, tom. 10. fol. 691. 694. 695.

^d Magdeburg.
cent. 5. col. 693.
742. & cent. 6.
col. 343.

^e Baron. ubi sup.
& May 11. &
annal. tom. 6.
fol. 309. 310.

De hoc argumēto
scripserunt Al-
cimus & Sido-
nius Apollinaris
uti Magdeburg.
& Baron. ibi-
dem.

^f Ferus serm. 2.
dom. vocem iu-
cunditatis.

And though happily some suspect this authoritie, yet it is acknowledged as well by ^d Protestant writers as ^e Popish, that this ancient order was either inuented, or else restored by *Mamercus*, or *Mamertus* Bishop of *Vienna*, long before the time of Pope Gregory the great, anno 452. The reasons of this holy custome I finde principally to be ^f two: first, because Princes about this time of the yeere vndertake their warres, a point at this instant too well knowne in France. Secondly, because the fruits of the earth being in their blossome are in greatest hazard; in both which respects al Christians haue good occasion at this season especially to pray. The Church then hath well fitted the time with a text, a Gospell of rogation against the weeke of Rogation, inciting all people to pray, and instructing them how to pray.

There bee three words in this Scripture which encourage vs to pray:

1. Because God is our Father.

2. Because hee loueth vs, vers. 27.

3. Because hee hath promised to heare our prayers, *aske and yee shall receiue*, vers. 24. and in the first words, *I say, what soeuer yee aske the Father in my name, he will giue it you.*

So that almightie God being tied vnto vs as it were by a threefold bond, of his fatherhood, loue, promise, cannot but heare our prayers and grant our requests. *I say*, yea I ^g sweare, *verely, verely, I say, what soeuer*, ^h excepting no fite, *ye shall aske*, not another for you, *it shall be giuen you*, it shall cost nothing, onely aske and ye shall haue, seeke and yee shall finde, knocke and it shall bee opened vnto you.

Yea but God heares not the petitions of all men at all times? It is true, that he denieth the suites of some daily, because they ask not duly, according to that of *S. James*, *ye aske and receiue not, because ye aske amisse.*

Christ

^g Melancthon.
postil. in loc.

^h August. tract.
102. in Ioan.

ⁱ Chap. 4. 3.

Christ therefore } 1. What to aske, *Whatsoever*, &c.
teacheth vs here, } 2. Of whom to aske, of God the Fa-
ther.
3. How to aske, of God as of a fa-
ther in the name of Christ his Son, intimating two rules
obseruable in our orisons:

1. That wee be not *timidi*, because God is our father.
2. That wee bee not *tumidi*, standing vpon our owne desert, but relying vpon the merits of Christ, *Whatsoever* yee aske the Father in my name, he will giue it you.

Whatsoever]^k This generall is to bee restrained vnto such suites as are meete for vs to beg as dutifull children, and for God to bestow as a louing and wise father, otherwise hee doth crosse our desire, when as wee craue

^l *vel* } *mala*, things in their owne nature bad, or not good for vs.
 } *male*, good things for bad ends.

First, when wee shall aske *mala*, things vnlawfull and hurtfull, as exquisit knowledge in poysoning, forcerie, coniuring, witchcraft, and the like damnable sciences;
^m *Non petitur in nomine Saluatoris, quicquid petitur contra rationē salutis.* If ye, saithⁿ Christ, which are euill can giue to your children gifts that are good, how much more shall your father in heauen? What man if his sonne aske him bread, would giue him a stone? or if hee aske a fish, will giue him a serpent? In like manner almightie God as an indulgent father giueth vs our daily bread, and all other things expedient for children aswell concerning this as the next life, but he will not giue vs a serpent lest it should hurt vs, nor a stone lest vnappily we should hurt o-
ther, lest, I say, we take this stone & sling it at the head of some of his friends; and therefore^o *Damasceus* aptly described prayer to bee *petitio decentium*, a request of such things as are fit for God to giue and vs to haue.

For God denieth often not onely bad things in their owne

^k *Euthymins in loc.*

^l *Maldonat. in Matth. 7. 7.*

^m *August. ubi supra.*
ⁿ *Matth. 7. 11.*

^o *Apud Tho- man. 22^e. quest. 83. art. 1.*

owne nature, but also good, if not good for vs. Our father knoweth that Bees are drowned in honey, but liue in vinegar, and that his children are best affected, when they bee most afflicted; hee therefore will not grant vnto the prodigall childe all his portion, lest hee spend it in riot; nor to the lustie gallant alwaies health, that his inward man may be cured, while the outward is diseased, that the finnes of his soule may be lessened, while the sores of his flesh are increased.

As the learned Physition procureth his patient a gentle ague, that he may cure him of a more dangerous disease, *ut curet spasmodum procurat febrim*: so the spirituall Physition of our soule, *sapè facit opus quod non est suum, ut ita faciat opus, quod est suum*, he doth often crosse our suites, a worke contrarie to mercie, that so hee may shew vs greater mercie; and p albeit in the time of the showre wee cannot see thorow the cloud, yet in the end we shall finde it was for our weale, saying with the 9 Psalmist, *it is good for me that I haue been in trouble.*

Againe, God will not giue, when wee shall aske good things for bad ends, according to that of S. *Iames*, *Yee lust and haue not, ye aske and receiue not, because yee aske to consume it on your lusts.* As some desire to bee great, that their neighbour may be little, whereas they should desire goods of the world to doe good in the world, for riches are called *bona, non quod faciant bonum, sed unde facias bonum*, and some desire the gifts of the body, not to serue God or preserue the State, but to bee tall in tipling and strong in drinking. And some desire the gifts of the minde, as learning and vnderstanding, not for instruction of Gods people, but for destruction of the Church; as the Schismaticks in their factious inuectiues against the present gouernment, contrary to Christ, for hee made of " two one, but^x they make of one two. Christ conioyned Iewes and Gentiles and made them one congregation, *fecit utraq; vnum*, of both one; but they perceiuing the Church at vnitie within it selfe, diuide the coat of Christ without

p Doron basti-
licon lib. 1.

q Psal. 119. 71.

r Chap. 4. 2. 3.

t August. ser. 5.
de verbis dom.
secundum Mat.

u Esay 5. 22.

x Ephes. 2. 14.

y August. contra
litteras Petilian.
lib. 2. cap. 70.

without seame, as *Augustine* of the Donatists in his 171 Epistle.

So that it is ordinarie with God for these causes and the like to giue a curst cow short hornes, and to dismisse impudent beggers without an almes, because they begge amisse. For all that is of the world, as the lust of the flesh, the lust of the eyes, and pride of life is not of the Father, it is no gift for a father to giue, saith S.^y *Iohn*. It is not *quid*, but a nothing, and therefore not within the large compasse of *quacumq; petieritis*.

It is true that the blessed Virgin did ^a aske wine of Christ, and ^b *Iames* and *Iohn* desired that one of them might sit at his right hand and the other at his left in his kingdome; and in ^c another place they desired fire from heauen, and yet Christ saith in my text, *hitherto haue yee asked me nothing*; because these things were bad things, at least not good things for them.

But if we shall aske good things and for good intents, according to the good will of our father, he will bestow them vpon vs, howsoeuer he deferre our suite for a time: first, that we may desire ^d *magna magnè* great things with great earnestnes, as our Sauour declares in the parables of the importunate friend, Luke 11. and importunate widow, Luke 18. Secondly, that God heereby might the more commend his benefits and blessings, for that which is easily got is soone forgot, *itaq; cum aliquando tardius dat, commendat dona sua non negat*. Thirdly, God heares not all men at all times for all things, lest we should imagine that hee grants our requests out of fatall necessitie, not as a louing father out of liberall bountie. ^e *Si semper exaudiret omnes, non iam ex voluntate liberâ, sed ex quadam velut necessitate facere videretur*. Fourthly, God doth often deny the same thing that we craue, that he may conferre vpon vs better things, ^f *non tribuit sapè quod volumus, vt quod malimus attribuat*.

Fiftly, God heares our prayers in spirituall things, albeit wee doe not instantly feele so much; ^g as a traoueller after

^y 1. Epist. 2. 16.

^a *Ardens in euangel. dom. 5. post pasch.*

^a *Iohn 2. 3.*

^b *Mark. 10. 37.*

^c *Luke 9. 54.*

^d *August. ser. 5. de verbis dom. secundum Mat.*

^e *Ambros. orat. de obitu fratris Satyri.*

^f *August. ep. 34.*

^g See Dr. Haywood preface before Sanctuarie for a troubled soule.

after meate recouereth his strength to trauell further, although hee eate sometime without any taste or appetite; so meditations and prayers, which administer both fewel and flame to deuotion, incense in vs some spirituall strength, howsoeuer for a time wee feele little spirituall solace. So that in conclusion if wee continue deuout, wee shal assuredly finde our Sauours promise to be most true, *whatsoeuer you shall aske the Father in my name, he will giue it you.*

The second maine point of this scripture to be further examined, is, of whom we must aske, to whom wee must pray?

^h Hom. concerning prayer, part. 2.

^h The Church of Englād requireth especially foure conditions in such a one:

1. That he be able to help.
2. That he be willing to help.
3. That hee be such an one as may heare our prayers.
4. That hee vnderstand what wee lacke better then our selues.

ⁱ Melancthon. loc. Theolog in explicat. 1. precepti.

^k Praefat. in lib. de ecclesia triumph.

^l De beatitud. sanctorum, c. 17. § prima propositio, & § est tamen notandum. ^m 22^e. quest. 83. art. 4.

If these things are to be found in any other, sauing on-ly God, then wee may call vpon some other besides God. If not, ⁱ *idem est fingere multos Deos & sanctos mortuos inuocare*, to worship old Saints is to make new Gods, praying vnto dead men is dishonorable to the liuing God, a speech highly taxed by ^k Bellarmine in the ruffe of his rhetorick, yet handled gently with the fist of his logick; for himselfe being a Iesuite is ashamed of the blasphemous phrases vsed in the Romane Missals, as *Maria mater gratia, sancte Petre miserere mei, salua me, aperi mihi aditum caeli, &c.* These are our words indeed, but our meaning is not so, ^l saith he, that the Virgin, or Peter, or any Saint should conferre vpon vs any grace in this life, or glorie in the next; the which is acknowledged also by the Rhemists in their annotations vpon the first of Timothy, 2. 5. Herein agreeing with ^m Aquin and other schoolmen, affirming that our prayers are to bee made to God alone, *tanquam per eum implenda*, but vnto the Saints, *tanquam*

per

per eos impetranda; yet S.ⁿ Paul saith expressely, there is one God and one mediator between God and man, the man Christ Iesus. And S.^o Iohn; If any man sinne, we haue an aduocate with the Father Iesus Christ the iust, and he is the propitiation for our sins; and my text here, what soeuer ye shall aske, not in *Maries* or *Peters* name, but in my name, &c.

^a 1. Tim. 2. 5.

^o 1. Epist. 2. 1.

The Papists haue coyned three distinctions for answering to these three places; vnto that of *Paul*, they say, Christ is the sole mediator of redemption, but not of intercession, *P opus est mediatore ad mediatorem Christum*, we need a mediator of intercession vnto Christ the mediator of redemption: ^q but this distinction will not serue, because *Paul* in that text speaks of prayer and intercession, as it is apparent in the beginning of the chapter; *I exhort you that first of all prayers, supplications, intercessions and giuing of thanks be made for all men.*

^p Bernard. apud Rhem. 1. Tim. 2.
^q D. Fulk. Calvin, & Marlorat in loc. Paul. citat.

To that of S. Iohn, *If any man sinne we haue an aduocate*, &c. ^r their answer is, that Christ is our chiefe aduocate, Saints and Angels are secundarie: but ^s *Augustine* citing this scripture, saith, if S. Iohn had offered himselfe to bee an aduocate, as *Parmenian* placed the Bishop betweene God and the people, he should haue bin no good Apostle but Antichrist, for the word *aduocate* is borrowed of Lawyers, and signifieth him onely that doth plead the iustice of his clients cause. A stranger in the Court may become a petitioner vnto the Iudge, & intreat fauour for the person guiltie, but aduocates are proctors & patrones of their clients, as ^t *Ciuiilians* tell vs, and therefore though Angels in heauen & Saints on earth are petitioners in our behalf to God, yet Christ alone is our aduocate, who can plead his iustice bestowed vpon vs; for Christ is our aduocate in that he is the reconciliation for our sins: If any man sin, we haue an aduocate with the Father Iesus Christ the righteous, and he is the reconciliation for our sins; as if S. Iohn should argue thus; ^u He which must be an aduocate, must first of al be a reconciliation for vs; no saints can be a reconciliatio for vs, ergo, no saints can be aduocates.

^r Rhemist. in 1. epist. Ioan. 2.

^s Lib. 2. contra epistolam Parmenian. cap. 8.

^t Lexicon iuris ciuil. dict. aduocatus.

^u Perkins preamble before his exposition of the Lords prayer: & Zanchias in 1. epist. Ioan. c. 2.

^a De beatitud.
sanctorum, c. 10.
§ ad primum
ergo.

^r 22^e. quest. 83.
art. 4.

^a Apud Magde
burg. cent. 10.
col. 275.

^a Apud D. Mort.
Apolog. lib. 1.
cap. 67.

^b Cassander.
consultat. art. 21

^c In Habac. c. 1.
num. 32.

^d See D. Fulk in
1. Tim. 2. 5.

The last distinction
is ^a Bellarmine, inti-
mating that a mā may
become mediator be-
tweene disagreeing
parties three waies :

1. By declaring which hath wrōg,
and so there is no controuersie,
for Protestants and Papists a-
gree, that God is the partie
griued.
2. By paying the creditor for the
debtor, and so Christ alone is
our mediatour.
3. By desiring the creditor to for-
giue the debtor, & in this sense,
saith he, Saints and Angels are
our mediatours.

I answer, that this distinction is contrarie to the do-
ctrine of their schooles, and practise of their Church;
^y Aquin doth auow that our prayers are effectually by the
merits of Saints; and Bonauentura, that *Mary* can and
may by the right of a mother command her sonne Christ:
and ^z Giselbertus; *Maria consolatio infirmorum, redemptio
captiuorum, liberatio damnatorum, salus vniuersorum*: and
^a Ozorius the Iesuit; *Caput gratie Christus, Maria collum,
quia omnis influxus a capite per collum deriuatur*; and ^b so
Christ in his kingdom of glorie continueth in subiection
vnto his mother; it is *Mary* that doth bruse the serpents
head, *ipsa conteret caput*, as their new Bible corrected and
allowed by the Tridentine Councell, although (as ^c Ribera
confesseth ingenuously) the Hebrew text, the Chaldee pa-
raphrase, the translation of the Septuagint, and all good
Latin copies read otherwise.

And as for their practise, Christ in their publike pray-
ers and priuate deuotions is made a mediator ^d by the pa-
tronage of Apostles, intercession of martyrs, interuention
of Confessors, by the blood of *S. Becket*, by the helpe of
S. Rook, by the merits of all Saints. And howsoeuer they
bragge that the conclusion of all their Collects is *per Ie-
sum Christum Dominum nostrum*; yet indeede they make
Christ but halfe a mediatour and aduocate. Whatsoeuer
the Iesuit prates in the schooles, this the people practise

in

in the Church, holding Angels and Saints immediate mediators able to satisfie and to saue, peruerting the whole Psalter of *Dauid* with *Te Deum*, *Benedictus*, *Quicumq; vult*, *Nunc dimittis*, all to the honor, or rather indeed dishonor of the blessed Virgin.

Moreouer, if wee shall admit euery particular Saint in the Popes Calender for a mediatour and aduocate, wee shall not only worship vnknowne gods, as *Paul* told the Athenians, *Acts* 17.23. but also vnknowne men. For it is doubted, and by Papists of best note, whether there were any *S. George*, *S. Christopher*, *S. Katharin*; Cardinall *Bel-larmine* doth confesse that the legends of these three Saints are vncertaine and apocryphal, according to the censure of Pope *Gelasius*, and *Cesar & Baronius* hath acknowledged as much of *Quiriacus* and *Iulitta*,^h declaring plainly that their acts are written either by fooles or heretikes, and in his annotations vpon the *Romane martyrologie* 23. April, hee takes vp *Iacobus de Voragine* for his leaden legend of our *English George*.

I thinke the Papists in great anger and malice to the State haue robbed England of her Saint; *S. Denny*s is for France, *S. Iames* for Spaine, and other Saints are allowed and allotted for other countries, only poore England is bereaued of her *George*, they leaue none but God to reuenge all our quarels, as wee pray in our Liturgie, *Giue peace in our time O Lord, because there is none other that fighteth for vs, but only thou O God*. For which honor and fauour all English hearts are bound heartily to thanke them.

I write not this to dishonour that noble order of the Garter, dedicated vnto *S. George* by the most renowned King *Edward* the third. For (vnder correction, and *saluo semper honore ordinis*) I take the *George*, which adorns those right honorable Worthies, to be symbolically only, signifying, that a valiant Christian Knight should alway be readie to fight against the Dragon, and other enemies of the Church and State whatsoever.

Q 2

But

o De beatitud.
sanct. cap. vlt.

f Con. Rom. ec-
cles. dist. 15.
g Annal. Tom. 6
ad annum 1291.
fol. 650.

h De martyro-
log. Roman. cap. 2

*Auto figuram
Georgii quā
amiciuntur
Equites istius
Ordinis symbo-
lico venore in-
tellegi. quare
dicendum deat
Atianum Equi-
polydor. Vir-
gil. Ang. hist. lib.
19. fol. 378.
tem custoden-
es in semper
paratum ad
debellandum
Dum eorum.*

in armis inimicos vel Ecclesie vel Reipublice.

⁂ Psalme 15. 1.
See the Church
hom. concerning
prayer, part. 2.

¹ Psal. 7. 10.

⁂ Ex varijs in
Matth. locis,
hom. 17.

⁂ Rom. 8. 25.
⁂ Galat. 4. 6.

⁂ Rom. 8. 26.

⁂ Augustin. in
Psal. 85.

But grant that al the saints in the Popes Calender were sometime men liuing on earth, and now blessed soules in heauen; how shall we know, whether they know the particular wants of euery particular man? our^k prayer is a lifting vp of the minde and powring out of our soule before God, not a labour of the lips only, but an inward groaning of the Spirit; now saints and angels vnderstand not the secrets of our thoughts, only God^l trieth the very heart and reines, and therefore wee must inuocate God alone.

Againe, suppose they did know the meaning of the soule, yet to worship and inuocate them is derogatorie to the gracious promise of Christ in the text, *verely, verely I say vnto you*, &c. Christ is the Master of requests in the Court of heauen, there is no need (as *Chrysostom* speakes) of any porter or mediatour or minister, but say thou thy selfe, Lord haue mercie vpon me, and God will be present, while thou art yet praying, hee will say, I am come.

Thus I haue shewed whom we must aske, namely God alone, not the Father only but the Sonne and holy Ghost also: for albeit *Father* bee taken heere personally for the first person in the Trinitie, yet being a word of relation, it implieth the Sonne, and the Father and the Sonne are not without the Spirit; we cannot consider God the Father, but in the Sonne, and the Sonne makes vs his children by the holy Ghost, called the spirit of^a adoption, and the spirit of the^o Sonne crying in our hearts *Abba father*; and therefore we must pray to God *the Father in the name of God the Sonne, by the powerfull assistance of the holy Ghost*. And to what person soeuer the prayer is directed in word, wee must alway remember to include the rest in minde, neither confounding the persons nor diuiding the substance, as *Athanasius* in his Creed. If this one principle were well vnderstood, it would bee no difficultie to conceiue how Christ may both pray for vs, and in vs, and be prayed to of vs. ⁊ *Orat pro nobis, orat in nobis, oratur à nobis*:

nobis : He prayeth for vs, as our aduocate; in vs, by his holie spirit; prayed to of vs as our euerlasting father. Esay 9.6. *Oramus, ergo, saith Augustine, ad illum, per illum, in illo; We pray to him, by him, in him.*

The last point to be considered is, how wee must aske, we must pray to God as a father, in the name of Christ his Sonne. The first clause teacheth vs to pray with great confidence; for what can he denie to vs who made of vs his enemies, seruants; of seruants, sonnes; of sons, heires? Galat. 4.7. and yet with all reuerence, *for a sonne honoreth his father*: if God then be our father, where is his honour? Malac. 1.6.

The second clause forbids all presumption and swelling with an opinion of our own vertue, for we must not begge of our father in our owne name, nor in any Saints name, but in the name of Christ: and when our suite is obtained it is grace, not desert, *it shall be giuen you*. For as *Dauid* out of his loue to *Jonathan* was louing also to *Mephibosheth*, although he was deformed and lame: so God is mercifull vnto vs wretched and deformed sinners for Christs sake in whom hee is well pleased. And the words *in nomine meo* may comfort vs^u against two great impediments in prayer; vnworthinesse, and distrust. For when our Sauiour saith, *aske in my name*, hee would haue vs set his worthinesse against our vnworthinesse, and his promise against our distrust, in so much that a Christian soule may dispute with God after this manner: O most gracious Lord God thou hast said it, and thy blessed Sonne hath sworne it, *aske and yee shall haue*. At this instant I arrest thy promise, beseeching thee most humbly to pardon all my sinne, the matter of this suite is expedient for me to craue, and fit for thee to giue. And I desire it for good ends, according to thy good will; and as for the manner of my petition I begge it as a dutifull childe, of thine hands alone who art a most mercifull father, willing and able to grant my request, and to ponder aright the voice of mine humble desire, and that not in mine owne

^r *Augustin. lib. 2. de serm dom. in monte. Quid enim non det filijs petentibus cum hoc ipsum antea dederit ut filij essent?*
¹ *Gcor. Nyss. lib. de orat.*

^r *2. Sam. 4.*

^u *Heming. poet. in loc.*

but in his name who came into the world to saue sinners, of which I am chiefe. Thou wilt not the death of a sinner, and he will the life of a sinner. O father of compassion and God of mercie, whose word is a will, and whose will is a power, who doest promise nothing but that which thou doest purpose, and purpose nothing but that which thou doest performe; suffer me, I pray thee, which am dust and ashes to speake a few words vnto thy mercie. Lord if thou wilt not the death of a sinner, what necessitie is there that I should be damned? and if thou desire that a sinner should be conuerted, what difficulty is there that I should be saued?

No, no, good God the diuel trembleth at thy presence, and if all the sinnes of tenne thousand worlds were balanced with the least of thy mercies they could hold no weight, much lesse can the wickednes of one poore soule sway thy powerfull and euermercifull will.

O sweete Sauour, I beleeue that verely, which thou saist here, *verely, verely*. I haue asked *the Father*, and the Spirit witnesseth vnto me that the Sonne hath obtained my suite: because O God it is easie to thy power, and vsuall to thy mercie, and agreeable to thy promise: *Verely, verely, I say vnto you, whatsoener ye shall aske the father in my name he will giue it you.*

The Epistle. I. PETER 4.7.

The end of all things is at hand, be yee therefore sober and watch vnto prayer.

Saint Peter in this one text exhorteth vnto many duties, and those concerning

Our selues, vers. 7.	{	Sobrietie.
		Watchfulnes.
		Prayer.
		Thought; Aboue all things haue feruēt lone among your selues, vers. 8.
Our neighbours, iii	{	Deed; Be ye harberow one to another without grudging, vers. 9.
		Word; As enerie man hath receined the gift, euen so minister the same, &c. vers. 10. 11.
		God; that God in all things may be glorified through Iesus Christ, &c.

All which exhortations hee doth raise from this one ground, that *the end of all things is at hand.*

Now there be two kinds of end:
 { *Finis cōsummans*, according to that of the
 * Wiseman, *Heare the end of all, feare God and keepe his commandements.*
 { *Finis consumens*, y as in this place *the end*, that is, the destruction of the world, and of all things in the world *is at hand*,² wee are they vpon whom the ends of the world are come: so Saint Peter expounds himselfe, vers. 5. *Christ is readie to iudge quicke and dead*, the particular death of euery man seuerally, the generall doome of all men and all things ioyntlie.

* Ecclesiastes 12. 13.

† Aquine, Caluin, Sacerius in loc.

2 1. Cor. 10. 11.

^a *Lorinus in loc.*

^b *Heb. 10. 37.*

^c *lib. de question. octoginta tribus quart. 58. & de cat. rudibus cap. 22.*

^d *1. Epist. Iohn. 2. 18.*

^e *2. Pet. 3. 4. 9. 10. 11.*

^f *Psal. 7. 13.*

^g *Luke 21. 34.*

^a Thy end, and the end is at hand, be ye therefore sober.

Is at hand] That Christ shall come to iudgement is certaine, when hee shall come most vncertaine: see before Gospell 2. Sunday in Aduent: but his comming cannot be farre off, ^b *Yet a very little while, and hee that shall come will come, and will not tarrie.* For as a man who is a little world; so the world which is a great man hath his infancie, childhood, youth, middle age, old age. The time (saith ^c *Augustine*) from *Adam* to *Noe* was the worlds infancie, from *Noe* to *Abraham* his childhood, from *Abraham* to *Dauid* his youth, from *Dauid* to the captiuitie of *Babylon* his middle age, from the captiuitie of *Babylon* vnto *Christ* his old age, from *Christ* vnto the end of all things his dotage. For euer since the world hath as it were gone vpon crutches, and therefore now cannot stand long. If *S. Iohns* age was the ^d *last houre*, then our times are surely the last minute. Let not Atheists aske, ^e *Where is the promise of his comming? for the Lord is not slack concerning his promise* (as they count slacknes) *but is patient towards vs, and would haue no man to perish, but would haue all men come to repentance. But the day of the Lord will come as a theefe in the night, in which the heauens shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes that are therein shall be burnt up; seeing therfore that all these things must be dissolued, what manner persons ought we to be in holy conuersation and godlines?* Almighty God hath alreadie ^f *whet his sword, and bent his bow and made it readie; now* (saith *Gregorie*) the longer his draught, the stronger his shoote. His secte are of wooll, but his hands of iron; he is long in comming, but when he doth come he will strike home: brusing his enemies with a rod of iron, and breaking them in peeces as a potters vessell. Oppresse not your hearts with sursetting and drunkenness, as *g* *Christ*, but be sober and watch vnto prayer, as our Apostle, lest that day come on you at vnawares.

I will not contend with the Romish and Rhemish Interpreters

terpreters about the translation of *σωφρονισμῶν*, seeing ^h Pa-
pists of the best note reade as we doe, *be ye sober*, and not
according to the vulgar Latin, *be yee wise*. The ⁱ Philoso-
pher excellently, *σωφρονισμὸν δicitur quasi σωφρονισμὸν τῆς φρονέουσης*: or
as ^k other, *quia σωφρονισμὸς τῆς φρονέουσης*. There is so great agreement
betweene sober men and wise, that I make no difference
betweene them in this text; only note *S. Peters* order, first
we must be *sober*, and then *watching in prayer*. A drunken
man is vnfit for euery good office, that therefore we may
watch, it is necessarie wee should be sober; and that wee
may pray, we must watch also. Some will be sober and yet
not watch, other will watch but not to pray for them-
selues, but to pray vpon other, *ut ingulenti homines surgunt
de nocte*. Some will pray, but their spirits are sleepeie. This
exhortation then is fit and full, *Be ye sober and watch vnto
prayer*.

Watch] The best remedie for the sweating sicknesse is
to haue a good keeper who will not suffer vs to sleepe: so
watchfulnes is the best keeper of our drowfie soules. He
that is sober and awake hath his wits about him alway
both to defend himselve and offend his aduersarie. ¹ *Wee
are the children of light, and children of the day, we are not of
the night, neither of darknesse. Therefore let vs not sleepe as
other doe, but let vs watch and be sober, and that*

in regard of our { Tenement.
Landlord.
Enemies.

He that dwels in a ruinous house dares not sleepe in a
tempestuous night, lest it fall vpon him, or lest theeues
digge thorow his walles, and robbe him: our bodies in
which our soules dwell are ^m earthly tabernacles, as hou-
ses of ⁿ clay whose foundation is in the dust, euery storme
of trouble doth impugne, euery little disease impaire the
state of this our citie.

Good cause the haue we to watch & pray, lest our house
fall suddenly, and the fall thereof be great. And so much
the rather because wee know not when our great Land-
lord

^h Caietan, Va-
tablus, Clarus,
Salmeron, Tu-
rianus, &c.
ⁱ Arist. in Ethic.
^k Lorin. ubi su-
pra.

¹ 1. Thess. 5. 5.

^m 2. Cor. 5. 1.

ⁿ Job 4. 19.

* Psalm. 90. 10.

lord will come to reckon with vs, *quo hora & mora incertior, eo magis vigilandum*. Other farmers know certainly the terme of their lease, but euery man is Gods tenant at will, hee may put vs out of house and home when he list. Againe, Cathedrall Churches and Colledges vsually let leases of houses for three liues: but God neuer demiseth any tenement longer then for one life, the which being expired shall neuer be renewed againe. He will not suffer vs to dwell in any of his houses^o aboue threescore and tennē, if happily some few continue fourescore yeere, their terme is exceeding long, and yet of all this time they cannot be secured one halfe houre, for our enemies are many and mightie which assault this earthly Tent and tenement daily.

*Ferro, peste, fame, vinclis, algore, calore,
Mille modis, miseros mors rapit una viros.*

Seeing then our enemies are so strong, and our houses so weake, the comming of our Landlord vnknowne, and the terme of our lease vncertaine, let vs bee sober and watching in prayer.

Three things especially moue
men to pray, namely the

*facilitie
necessitie
vtilitie* } of prayer.

P Mat. 6. 9.

P Christ saith in the plurall number, *pray ye*; but speaking of almes and fasting in the same chapter he doth vse the singular number especially, *when thou giuest thine almes, and when thou fastest*; all must not giue almes, because some be poore and cannot, and all must not fast, because some are weake and may not, therefore giue thou, and fast thou, but pray yee. All men may pray, therefore all men must pray. For albeit our heavenly father knoweth our need before we pray, yet we must aske to fulfill his command.

¶ *Augustin.*
Epist. 120 cap.

29.

* Psalm. 50. 15.

¶ James 1. 17.

¶ *Call vpon me in the time of trouble*. Secondly, that hereby we may acknowledge him to be the giuer of euery good and perfect gift. Thirdly, that we may finde ease by powring of our soules before the Lord, according to that
of

of the ^c Psalmist, Commit thy suite to the Lord, and put thy trust in him, and he shall bring it to passe. So that there is a double *oportet* in prayer, the one *necessarius*, and the other *officij*. Prayer is needfull in respect of our dutie to God, for hee made all other creatures for man, and man for himself, that he might be glorified in all things through Iesus Christ. And needfull in respect of our owne necessitie, for faith is the key which openeth the coffers of Gods treasure, and prayer is the hand to draw it out. *Aske and ye shall have. seeke and ye shall finde, knock and it shall be opened vnto you.* See Gospell appointed for the last Sunday.

Wherefore seeing euery man may pray, and must pray, let vs bee watching in prayer, ^u not in one, but in many prayers, ^x assiduous and frequent in deuotion, and that not with a drowsie but with a waking spirit, *vigilate in orationibus.* See before, *Cum spiritu tuo, & sursum corda.*

But aboue all things haue feruent loue.] For he that hath loue will be sober and watch in prayer, lest in disorder he might vnhappily wrong his neighbor. He that hath loue will be *harberous*, and that without grudging. He that hath loue will as hee hath receiued the gift euen so minister the same, that God in all things may bee glorified through Iesus Christ. See Epistle for Quinquagesima Sunday.

Loue shall couer the multitude of sinnes.] He doth not meane that charitie couereth our owne sinne, but the trespasses of other, and that not before God, but before men only. For our Apostle doth allude vnto that of ^z Salomon, *Hatred stirreth vp strife, but loue couereth all trespasses.* A ^a rule concerning our ciuill life, teaching vs not to be curious or cruell in examining the faults of our brethren, but rather to dissemble many things amisse, ^b forgiuing one another, euen as God for Christs sake forgane vs. And therefore the glosses of Papists vpon this text, Loue shall couer the multitude of sinnes (*in c futuro iudicio ne pateant aterna ultioni*, ^d Charitable workes of mercie cause remission of sinnes in the sight of God, ^e operit, id est condonari facit

^c Psal. 37. 5.

^u Aquin in loc.
^x Lorin &
Glossa.

^y D. Fulk in loc.
& Kilian in e-
pist. Dominic.
exaudi.
^z Prou. 10. 12.

^a Melanct in
loc. Salomonis
citat.
^b Ephes. 4. 32.
^c Caietan. &
Lorin.

^d Rhemists.
^e Em. Sa. in Pro-
uerb. 10. 12.

^f Gloss. apud A.
quin in loc.

^g Dr. Fulk in
Luk. 7. 47. &
Perkins exposit.
Lords Prayer,
as we forgive,
&c.

^h Com. in Luc. 7.
de respon. Jesu
Simonem argu-
entis.

facit à deo, & ne sit quod puniat deus) are both impious and improbable.

Whereas it is obiected, *Many sinnes are forgiven her, for she loved much*, & answere is made that our Saviours argument is not from the cause to the effect, but from the effect to the cause: many sinnes are forgiven *Mary*, therefore she loved much, as the words following intimate, *to whom a little is forgiven he doth love a little*. Our love towards other is not the cause of Gods love toward vs: but contrariwise Gods love the cause of our love. When he doth forgive many sinnes, and giue much grace, then we love much and couer a multitude of sinnes in other. If he forgive but a few sinnes, and giue but little grace, then we shew but little mercie. For as a man walking vnder a wall in a cold sunny day is heated of the wall which first receiued heate from the Sunne: so he that sheweth mercie to other, hath first receiued mercie from God. And this our blessed Saviour declareth in the parable of the two debtors (as S. ^h Ambrose notes) according to man he trespassed more, who did owe more: but by the mercies of the Lord the case is altered, hee loues more, which ought more, when his debt is forgiven. How euery man ought to minister according to the measure of his gift and abilitie; see Epist. 2. and 3. Sunday after Epiphanie.

The

The Gospell. Iohn 15.26.

When the Comforter is come, whom I will send unto you from the Father, &c.

White: when the Comforter is come, &c.

Descrying the whole sacred Trinitie, I will send the spirit from the Father. Describing y^e holie Ghost in particular, the Comforter, the spirit of truth, proceeding from the Father, &c.

This speech of Christ is like y^e checker, halfe

Blacke: These things haue I said unto you, because yee should not bee offended. Foretelling the manifold afflictions of his followers in that enemies of holy religion shall

Intentionally kill their soule: they shall excommunicate you. Actuellie destroy the bodie: yea the time shall come that who-soeuer killeth you will thinke that he doth God seruice.

i Petrus Tenorius Archbishop of Toledo, hauing a long time considered the weightie reasons on each side whether King Salomon was damned or saued, in fine caused him to be painted vpon the walles of his Chapell halfe in hell, and halfe in heauen. This picture is a liuely representation of a Christian, in respect of his manifold troubles he seemes half in hell: againe, hauing tasted the first fruites of the spirit, he is halfe in heauen. Now the reason why God hath mingled crosses and comfort together are many: first, to shew the difference betweene this world and

i Lorinus cap. 2. Prolegom. in ecclesiasten.

^k *Apocalyps 7.*
16.17.

^l *Luke 16.14.*

^m *Reusner. in*
symbolis.

ⁿ *Philip. 3. 8.*

^o *In Ferns ser. 2*
dominic. exaudi.

^p *Acts 21.*

and the next, in the life to come we shall either in heauen haue all comfort without any ^k crosse, or else in hell all crosses without any comfort. ^l *Dives* tormented in that infernall flame, cannot get so much as a drop of cold water to coole his tongue: but in this life mercie and miserie, grieve and grace, good and bad are blended one with the other. If we should haue nothing but comfort, earth would be thought heauen; if nothing but torment, hell would be reputed a fable. God therefore makes vs taste of his spirit, and the worlds spite, couering our bitter pils with sweete sugar, our excommunication with his comfortable communication, that our whole pilgrimage might be nothing else but a *sorrowes ioy*.

Secondly, God doth mingle these to keepe vs in the right way: for if wee should haue nothing but comfort, we would be too proud, ^m *nimum boni nihil mali*: if nothing but the crosse, too poore; but both these together make a good temper. Worldly trouble weineth vs from the vanities of this life, spirituall comfort makes vs desire the ioyes of the next, ⁿ esteeming all things dung and drosse to gaine Christ.

Thirdly, God doth adde the crosse to comfort for the triall of our faith and patience, that in our greatest miserie we might stirre vp the gifts of his spirit in vs, assuring our selues if God be with vs, nothing can preuaile against vs. Affliction and persecution doth bring vnto the world-

ly man a ° threefold incommoditie:	{	Before it come, <i>feare</i> .
		When it is present, <i>sorrow</i> .
		When it is past, <i>hatred against his</i> <i>emie.</i>

But the Comforter is a present helpe against all these: First, he taketh away feare before trouble: for as fire doth harden the potters earthen vessell, making it stiffe and strong; so when our hearts are inflamed with that heauenly fire of Gods holy spirit, it makes vs of an vndanted courage, willing and able to suffer tribulation. Example hereof S. *P Paul*, who when *Agabus* foretold that the
Iewes

Iewes should binde him at Ierusalem, and thereupon the brethren earnestly besought him that hee would not goe thither: answered, *What doe yee weeping and breaking my heart? for I am readie not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.*

Secondly, the Comforter doth allay present sorrow, for S. Stephen being full of the holy Ghost, did make (saith Greg. Nyssen) the ring of his enemies round about him as a crowne to his head, and every stone they cast at him as a Diamond, enduring his martyrdome so cheerefully, that giuing vp his ghost he laid his head vpon the hard stones as vpon a soft pillow to sleepe, and that sleepe was *portus mortis & porta vite.*

Thirdly, the Comforter being the spirit of meeknes and loue, takes from vs in our persecution al reuenge, making vs to loue our enemies, and to blesse them that hurt vs and hate vs.

*¶ Tormenta, carcer, ungula,
stridensq; flammis lamina,
atq; ipsa pœnarum ultima
mors, Christianis ludus est.*

Heere by the way note the reason why the Church allotted this Scripture for this Sunday, betweene the feasts of Christs ascension and Whitsontide: Christ in his ascension promised to send the Comforter, Acts 1.8. and at Pentecost hee performed his promise, Acts 2.4. Againe, Christ at his ascension inioyned his Apostles *to teach all nations*, and on Whitsunday he gaue them the blessed spirit to comfort and assist them in that great and troublesome businesse, that as their preaching should procure tribulation, so the Comforter assure consolation.

When the Comforter is come, whom I will send vnto you from the Father] These words (as ^u expositors obserue) first point out all the three persons in the sacred Trinitie, then paint out, as it were, the person and offices of the holie Ghost in particular. We may descrie the three diuine persons in that Christ saith, *I will send the spirit frō the Father.*

^q Acts 7.55.

^r Orat. de Sancto Stephano.

^t Prudent. hym. de Vincentio martyre.

^u Matth. 28.19.

^v Iansen. concord. cap. 135. & Zepper. com. 1 in loc.

^a Du. Bartas ex
Lombardo sent.
lib. 1. dist. 2.

⁷ Bellarmin.
cat. cap. 2.

^a 2. Cor. 1. 3.

^a Luke 2. 25.

^b Rom. 8. 26.

^c Combis com-
pend. Theolog.
lib. 1. cap. 9.

*In ^x sacred sheets of either Testament
tis hard to finde an higher argument,
More deepe to sound, more busie to discusse,
more usefull knowne, unknowne more dangerous.*

For explanation of this ineffable mysterie Diuines vse many familiar examples, of all which I will onely propound one. ^y If three persons in the world called *Peter*, *Paul*, and *Iohn*, should haue one and ^y same soule, and one and the same body, they should be called three persons, because one is *Peter*, another *Paul*, and the third *Iohn*: and yet they should be one man only, and not three men, not hauing three bodies, nor three soules, but one bodie and one soule. This is not possible amongst men, because the being of a man is determinate and limited, so that it cannot be in many persons. But the being of God is infinite, and therefore the selfe same being and the selfe same diuinitie of the Father is found in the Sonne, and in the holy Ghost, and yet they are but one God only, because they haue the same being, the same power, the same wisdom, the same goodnes, &c. But leauing this high point which I desire rather humbly to adore, then curiously to explore, I come to the description of the third person, as the words of my text leade me, *When the Comforter, &c.*

God the Father is a comforter, euen *the ² father of mercies and the God of all comfort*: God the Sonne is a Comforter, euen *the ^a consolation of Israel*: how then is God the holy Ghost *the Comforter*? Answer is made, that as in holy Bible works of power are ascribed especially to God the Father, and works of wisdom to God the Sonne, so works of loue to God the holy Ghost. Comfort then being a great worke of loue towards vs, is attributed principally to the blessed Spirit, ^b *who doth helpe our infirmities, and maketh request for vs with sighs which cannot be expressed.*

Is come] Not ^c *nouo loco*, for the Comforter is God, and God is euerie where: but *nouo modo*, which came to passe on the feast of Pentecost, according to that of our Euangelist,

^d Euangelist, the holy Ghost was not yet giuen, because that Iesus was not yet glorified. ^e *Ille spiritus sancti datio, vel missio post clarificationem Christi futura erat qualis nunquam antea fuerat. Neq; enim antea nulla erat, sed talis non fuerat.* See Epistle for Whitsonday.

^d Cap. 7. 39.
^e Augustin. de Trin. lib. 4. c. 20.

Whom I will] How did Christ send the Spirit, when as the Spirit did send him? Esay 48. 16. *The Lord God and his Spirit hath sent me.* ^f *The spirit of the Lord is upon me, and hath sent me to preach good tidings unto the poore, to binde up the broken hearted, &c.* All which our Sauour applyeth to himselfe, Luke 4. 21. *This day is this scripture fulfilled in your eares.* Answer is made by Saint Hierome, that the Spirit sent Christ *iuxta fragilitatem carnis assumpta*, not as he was God, but as hee was man. ^h Againe, the redemption of the world being *opus ad extra*, was common to all the three persons in Trinitie, so God the Father did send, God the holy Ghost send, God the Son himselfe send himselfe, the Father in respect of his eternall election, the Sonne in respect of his meritorious passion, the holy Ghost in respect of his effectuell application is author of our saluation. But if wee consider heere sending *tanquam opus ad intra*, God the holy Ghost did not send the Sonne, but the Father and the Sonne send the holy Ghost. The Father alone begets, only the Son is begotten, and the blessed Spirit proceeds from both.

^f Esay 61. 1.

^g Com. in Isaie cap. 48. & Thomas part. 1. qu. 43. art. 8.
^h Augustin. de Trinit. lib. 3. c. 5 & Lombard. sent. lib. 1. dist. 15.

Send unto you] Sending doth not alwaies import inequality but order only, for one equall may send his fellow by consent, and an inferiour his better by counsell. See S. August. de Trinit. lib. 4. cap. 20. Lombard. sent. lib. 1. dist. 15. Thomas 1. part. quest. 43. art. 1. 2. &c.

From the Father] This one clause doth ouerthrow two wicked assertions, one of *Arrius*, another of the *Greeke Church*. *Arrius* affirmed blasphemously that Christ was not very God of very God equall to his Father as touching his Godhead: heere Christ himselfe tels vs plainly that he is coequall, *I from the Father will send*, ⁱ making himselfe of the same power and authoritie to send.

ⁱ Iansen. ubi sup.

^k *Rupertus com. lib. 12. in Ioan.*
^o *Ramus de religion. lib. 1. cap. 19. Idem Calvin. Marlorat. Maldonat. & Rhem. in loc.*
^l *Rom. 8. 11.*
^m *Galat. 4. 6.*

ⁿ *Sixt. Senen. Bibliothec. l. b. 6. annot. 187. & Perkins exposit. Creed, art. 1. beleeue in the holy Ghost.*
^o *Bellarmin. cat. exposit. art. Credo in spiritum sanctum.*

^p *Erasmus explanat. symbol. catech. 4.*

^k Again, this clause doth abundantly confute that error of the Greeke Church, holding that the holy Ghost did only proceed from the Father and not from the Sonne: *I from the Father will send: Ergo*, the blessed Spirit proceedeth from both. And so the scripture calles him elsewhere; sometime the spirit of the Father, as ^l *if the spirit of him that raised up Iesus from the dead dwell in you, &c.* Sometime the spirit of the Sonne, ^m *God hath sent forth the spirit of his sonne into your hearts, which crieth Abba father.* And *Rom. 8. 9. If any man hath not the spirit of Christ, the same is not his.*

Now then as the holy Ghost is called the spirit of the Father, not onely because sent of the Father, but also because proceeding from the Father, (as Christ in the text, *When the Comforter is come, whom I will send unto you from the Father, euen the spirit of truth which proceedeth of the Father*) so likewise the spirit of the Sonne, not onely because he is sent of the Sonne, ⁿ but also because hee proceeds from him, and receiueh of his. And therefore the first Constantinopolitan Councell added to the Creeds Apostolical and Nicen this clause, that we should beleue in the holy Ghost, *the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified.* ^o As a lake is deriued from some riuer, and the riuer from some fountaine, and yet all is one and the same water: so the Father as a fountaine produceth the Sonne as a riuer, the Father and the Sonne as a fountaine and a riuer produce the holy Ghost as a lake: and yet the Father and the Sonne and the holy Ghost are not three Gods, but one God only.

The Spirit] Glorious Angels and blessed soules are both spirits and holy, how then doth this title distinguish the third person in the blessed Trinitie? ^p because God is called the holy spirit *Catechoen*, as being the chiefe spirit and most holy maker of all created spirits and giuer of all holinesse, from whom cometh euey good and perfit gift. Why this name is attributed to the third person in Trinitie,

Trinitie, rather then to the first or second; see before the Creed: art. *I beleue in the Holie Ghost.*

Of Truth] It is obserued by ^q *Maldonate* that truth among the Hebrewes is vsed sometime for stabilitie, so the Comforter may bee called *the spirit of truth* in that hee shall abide with vs for euer, *Iohn 14.16.* But I follow the common current of Interpreters, affirming that the Comforter is the Spirit of truth, & *formaliter & effectiue* being himselfe truth, and ^r *leading vs into all truth*; and here we must obserue a secret ^t *Antithesis*, other spirits who despise Christ and his Gospell are spirits of error, but the Comforter is the spirit of truth and cannot lie. This spirit, saith Christ, *shall testifie of me*, and ye being filled with this spirit *shall witnesse also*: ^r no man can say that Iesus is the Lord but by the holy Ghost, and who is a liar, saith our ^u Euangelist, but he that denieth that Iesus is Christ? if his spirit dwell in you, *ye neede not that any man teach you, but as the same anointing teacheth all things, and it is true and not lying.* All such as want this guide are tossed hither and thither with euery blast of contrary doctrine; but the children of God, ^x led by the spirit of truth, are like mount ^y Sion which cannot be remoued.

If any shall aske whether the Spirit shall teach euery truth, answere is made that hee leades vs into all knowledge which is meete and necessarie for vs in this present world. He doth not deliuer euery truth vnto euery man, nor all that shall be knowne hereafter vnto any man: for in this life we receiue but ^z *the first fruits and the earnest of the spirit.* Now the first fruits are properly but an handfull or twaine of corne to a whole field containing many furlongs and acres of ground, and the earnest in a bargain it may be is but a penny laid downe for the paying of a thousand pound. Here the gifts of the Spirit are by measure, ^b *We know in part, and propheticie in part: but when that which is perfect is come, then that which is imperfect shall be abolished.* In this world *Moses* saw but Gods back, *Iohn* but his shade, but hereafter all that loue the comming of

^q *Com. in Ioan.*
14.17.

^r *Ioh. 16.13.*
^t *Caluin. Zepper.*
Maldonat. in
loc.

^r *1. Cor. 12.3.*

^u *1. Epist. 2.22.*

^z *Rom. 8.14.*
^y *Psal. 125.1.*

^z *Rom. 8.23.*
^a *2. Cor. 1.22.*

^b *1. Cor. 13.9,10*

the Lord shall see God face to face. Wee receiue the first fruits here, but in heauen wee shall enioy the full haruest of our hopes.

Which proceedeth of the Father] The Papiſts to maintaine that all doctrine neceſſarie to ſaluation is not contained in holy Scriptures, affirme that the Godhead of the holy Ghoſt and the proceeding from the Father and the Sonne cannot be found in ^e expreſſe words of the Bible, but only proued by their vnwritten traditions: as if the bleſſed Spirit could not be God, vnleſſe he be allowed of the Church of Rome. *Niſi homini Deus placuerit Deus non erit*, as ^d *Tertullian* in the like cauſe. We ſay that *Athanaſius*, *Baſil*, *Nazianzen*, *Ambroſe*, *Cyri*, *Auguſtin*, in their ſeuerall treaties of this one point alleage manifold testimonies of holy writ, which euidently demonſtrate the holy Ghoſt to be God. I will onely name two: the firſt is *Acts* the 5. verſ. 3. *Then ſaid Peter, Ananias, Why hath Satan filled thine heart, that thou ſhouldeſt lie vnto the holie Ghoſt?* And then in the next verſe following, *thou haſt not lied vnto men, but vnto God.* Vpon which words, ^e *Auguſtine* and ^f *Ambroſe* reaſon thus: In that *Peter* firſt named the holy Ghoſt, and inferred inſtantly thou haſt lied vnto God, it is plaine that the holy Ghoſt is called God.

The ſecond text is, *1. Cor. 6. 20. Glorifie God in your bodie*; & what God, but the holy Ghoſt, whoſe temple our bodies are? verſ. 19. *Your bodie is the temple of the holie Ghoſt.* And therefore *Frier* ^h *Ferns* honeſtly writes, *ex ſcripturis aperte conſtat ſpiritum ſanctum eſſe Deum.*

Now concerning the proceeding of the holy Ghoſt from the Father and the Sonne, *S. i. Auguſtine* doth auow peremptorily that it is the doctrine of the Prophets and Apoſtles, and that hee proues in his owne iudgement ſo inſufficiently, *lib. 15. de Trinit. cap. 26.* that he concludes in the 27. chapter of the ſame booke: *Cum per ſcripturarum ſanctarum testimonia docuiſſem de utroq; procedere ſpiritum ſanctum, &c.*

And whereas the Papiſts in this point are all for the bare

^e *Hard. conſut. of B. Jewels apolo. part. 2. cap. 1 diuiſ. 2.*

^d *In Apologetico.*

^e *Contra lit. Petilian. lib. 3. c. 48 & con. Maxim. lib. 3. cap. 21.*

^f *Lib. 3. de ſpirit. ſanct. cap. 10*

^g *Auguſtin. ubi ſup. & epiſt 66.*

^h *174. Idem Primaſius & Anſelmus in*

1. Cor. 6.

ⁱ *Ser. 10. in die Pentecoſt.*

^j *Lib. de fide ad Petrum, cap. 11.*

bare letter, and expresse words, it is plaine that the blessed Spirit proceedeth from the Father, in this text; and as plaine that hee proceedeth from the Sonne, Reuel. 1. 16. and 19. 15. conferred with Esay 11. 4. and 2. Theff. 2. 8.

If any shall aske the difference betweene begetting and proceeding, and why the holy Ghost is not said to be begotten, as well as to proceed: I answered with ^k *Augustine, Fides adsit & nulla questio remanebit*: and with ^l *Ambrose, Non philosophis sed piscatoribus creditur, non dialecticis sed publicanis. Aufer argumenta ubi fides quaritur*. And with our Euangelist, the Spirit must teach vs, and not wee the Spirit, it doth suffice that wee speake as he will haue vs speake, namely, that *the Father is made of none, neither created nor begotten. The Sonne is of the Father alone, not made nor created, but begotten. The holy Ghost is of the Father and of the Sonne, neither made nor created, nor begotten, but proceeding.*

They shall excommunicate you] Where ^m note that the chiefe persecutors of Christ and his followers are not open Atheists, or Turkes, or Iewes, but such as hold great places in the Church, Antichristians and Pseudo-christians, and therefore this prophecie doth aime at the present Church of Rome directly, whose cut-throte diuinitie consists especially in *excommunication and killing*. Nay the Romish butchers in their hellish crueltie go farre beyond this prophecie, for they doe not only thrust the liuing Saints out of the Church: but also the dead at rest out of the Church-yard. When ⁿ *Harding* wanted arguments he came to this terrible threat: *I aduise you Master Jewel and your brethren not to bestow great charges about your tombes and places of buriall, lest the time come, as most certainly it shall come (vnlesse God for our sinnes utterly forsake our countrey) when your carcases shall be digged out againe, and serued as the carcases of heretikes haue been many hundred yeeres. As the blood of Abel shed by Cain: so the bones of Martin Bucer abused by these Canibals, crie to God from the earth. I pray thee therefore good*

^k Epist. 146.
^l De fide ad Gratian. lib. 1. cap. 5

^m Zepper. com. 1. dominic. exaudi.

ⁿ Reioinder to Master Iewels replie against the sacrifice of the Masse, pag. 187.

reader examine these words of my text againe and againe, and consider of whom, and by whom, and for whom they were spoken. And know that the clause, *who-soever killeth you will thinke that hee doth God service*, doth evidently demonstrate that an erroneous conscience is no warrant for thee why thou shouldest not ioyne with the conformable Protestant, against these Bull-mongers and blood-suckers, of whom our blessed Sauiour here, *They shall excommunicate you, &c.*

FINIS.

Errata.

Pag. 46. lin. 2. *so*, is wanting. pag. 129. l. 3. in marg. 37 5. pag. 139. l. 18. *iratum*. pag. 143. l. 15. *regum*. pag. 146. l. 5. à fine, *Simon*. pag. 201. lin. 4. à fine in marg. *lib. 1.* pag. 186. lin. 5. à fine, *Crassiani*. pag. 212. lin. 1. in marg. 2. *Cor. 5. 16.*

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